



Margot Karle: "She was always aware and always concerned and always working."

Rochelle Glick

Margot Karle Dies

EAST HAMPTON, NY — Margot Karle, one of the leading lesbian and gay rights attorneys in the country, was killed in an apparent accident at her East Hampton home on Sunday, Sept. 6.

Karle had been a member of the Board of Directors of the Lambda Legal Defense and Education Fund of New York for the past five years and president of the board for a year and a half. She was president of the board of the Working Women Unite Institute, a New York organization dealing with sexual harassment. She was active in Estrella, a women's foundation and in the St. Mark's Women's Health Clinic. She was a member of the American Bar Association Rights of Women Committee.

Karle was involved in many significant legal cases. Together with Bonnie Strunk, she argued the case of *People v. Onofre*, the case which resulted in overthrowing the New York sodomy law. Her work in *National Gay Task Force v. Carlson* resulted in a ruling upholding the right of federal prisoners to receive lesbian and gay publications. She was involved in a large number of lesbian custody cases.

Rosalyn Richter of Lambda

told *GCN* that Karle's work had touched most of the community organizations in New York and a very large number of lesbians and gay men throughout the country.

Richter said of Karle, "Her leadership in terms of case analysis was overwhelming."

Richter added, "She was extremely dedicated. She was perceptive and probably one of the most supportive people that I've worked with. Margot did not believe in petty organizational jealousy and was really dedicated to the movement."

Cindy Rizzo of Gay and Lesbian Advocates and Defenders of Boston told *GCN*, "I have nothing but good things to say about Margot Karle. It's just such a tremendous loss. It's incredible."

Richter described Karle as a very energetic person. "She was simply never tired," Richter told *GCN*. "I think that her energy was legend. When you worked with her you had to be prepared to work 20 hours a day."

Karle was a native New Yorker. She attended City College there and had a law degree from Brooklyn Law School.

—filed from Boston

Houston Jury Acquits Cop Who Killed Gay Activist

By Richard Burckhardt

HOUSTON — The Houston police officer charged with negligent homicide in the June 1980 shooting death of Gay Political Caucus secretary Fred Paez has been acquitted.

The jury took only four hours and ten minutes to reach the verdict on Friday, September 5, after a full week of testimony.

Officer Kevin M. McCoy, 26, who was indicted by a Harris County grand jury in October of last year in the death of Paez, would have faced a maximum sentence of one year in jail and a \$2000 fine if he had been convicted of the misdemeanor charge.

McCoy testified in the trial that Paez, 27, had driven past the downtown-area warehouse where he was working on an off-duty job as a night watchman. Paez, he testified, passed by three times and offered to perform oral sex on him and Officer Steven Cain, who was visiting McCoy at the site. McCoy said that he attempted to arrest Paez and that Paez struggled, causing the .45-caliber pistol to slip off of safety and discharge. Paez, he said, would be alive today if he had not resisted arrest.

Prosecuting attorney Brian Rains attempted to prove that McCoy and Cain were under the influence of alcohol when the incident occurred. This point was crucial to the prosecution because the indictment read that McCoy, "while under the influence of an alcoholic beverage, placed a cocked, loaded pistol against the head of" Paez and that the gun discharged, killing Paez.

"Kevin McCoy wasn't in control that night and he wasn't in control because he had been

drinking, and that's negligence," said Rains.

McCoy and Cain both admitted to having had several beers prior to the shooting. McCoy admitted to having consumed five beers in three hours and Cain admitted to having had seven.

But defense attorney Mike Hinton urged the jury to vote for acquittal, saying that the beers had "absolutely no effect on the situation at all."

Hinton further argued that McCoy should have never been indicted at all and that the acquittal should come rapidly so that the jury and the defendant could return to their families over the Labor Day holiday.

The trial had been postponed from May 11 to June 1, and then again to August 31. The last delay was partially due to the fact that McCoy's wife was pregnant.

Despite the misdemeanor charge, McCoy was tried in the felony court of District Judge Van Stovall because he was a public official, according to Rains.

Reaction in Houston's gay and lesbian community has been mixed. Ray Hill, a member of the Fred Paez Task Force which investigated the shooting and subsequent investigations by the Houston Police Department, was quick to declare the verdict a "telegraph to lesbians and gay people that it is still legal to kill queers in Harris County."

"We're talking about no justice at all for Fred Paez," said Hill, "We're talking about privilege for McCoy."

Lee Harrington, president of the Houston Gay Political Caucus, took a slightly more optimistic view of the results of the ver-

dict, saying that the "trying of Kevin McCoy is closed, but the situation is not."

Harrington said that the verdict was not just, and that he will be visiting Houston mayor Jim McConn to demand that some sort of disciplinary action be taken.

"The great issue throughout this whole past year has been the Houston Police Department," said Harrington. "This will give us more fuel to talk about the problems with HPD."

Harrington added, however, that any progress that had been made toward improving relations between the city's police and the gay community had been "wiped out" by the jury verdict.

Local gays were not surprised by the verdict. John Burch, a Houstonian and former resident of Boston who was attending the Texas Gay Conference 8 held Labor Day weekend expressed the attitude of many Houstonians when he said, "Is anybody really surprised [at the verdict]?"

In fact, the Fred Paez Task Force reported in April of this year that an acquittal was imminent because of lack of evidence.

Some local gays and lesbians are concerned, however, that there might be some type of reprisal by Houston police, who attended the trial in large numbers, a practice that Hill called "intimidating." No problems had been reported, but gays were on the lookout for the possibility of more frequent raids of bars.

The Fred Paez Task Force has called a community meeting to discuss community action and strategy as a result of the verdict.

Request for Bar License Draws Strong Opposition

By Larry Goldsmith

BOSTON — More than 100 people crowded into a City Hall hearing room on September 2 to protest a bid by nightclub entrepreneur Henry Vara to purchase Lulu White's, a financially-troubled South End jazz club.

Vara, who owns gay establishments in Ft. Lauderdale, Atlanta and Provincetown as well as several clubs in Boston, has a history of difficulties with the Boston Licensing Board dating back at least eight years. Several clubs belonging to Vara have been the

object of longtime opposition by local neighborhood associations, who have complained of noise, parking problems, and disorderly behavior.

A 1975 Boston *Globe* editorial, published during a much-publicized controversy over two of Vara's establishments, Jacques and The Other Side, complained that "for years, [Vara's] bars have followed a policy of welcoming rowdy customers who were barred for misbehavior from other establishments.... At least two murders have been traced to these

bars. None of this can be associated with the dozens of bars within walking distance of Jacques and The Other Side, a half a dozen or so of which are predominantly gay. No other bars would allow the outrages both by and against patrons tacitly condoned at the Vara dance halls."

Vara is now listed as treasurer of Three Appleton Street, Inc., which filed a petition on August 10 with the Licensing Board to purchase Lulu's from Denis Palmisciano and Vincent John Carnovole. Georgianna McSorley, the owner of Paradise, a Cambridge bar, is listed as president.

Vara and McSorley have proposed Staniford Sorrentino, the manager and, with Vara, co-owner of the Crown 'N' Anchor Hotel in Provincetown, to be manager of the new bar. Sorrentino is McSorley's brother.

Licensing Board Chairperson Andrea Gargiulo began the September 2 hearing with an allusion to Vara's reputation. "We ask that people do not address their comments in regard to personalities or cast aspersions on personalities," Gargiulo said. "We know better than anyone in this room about these personalities."

Attorney Frank Dimento, representing the proposed buyers, introduced the petition by assuring the board that the new owners planned no major changes for the bar. "We have no proposals whatsoever to offer here," Dimento

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Peluso Not 'Sexually Dangerous'

By Philip Knighton

NORTHAMPTON, MA — In a decision dated August 28 and made public this week, Superior Court Judge Walter E. Steele declared that Richard Peluso is not a sexually dangerous person (SDP) under Massachusetts law.

Peluso is one of 24 men indicted in what police called the "Revere Sex Ring." Gay activists found that no "ring" existed and that many of the cases were unrelated. Contrary to original media accounts, no prostitution or pornography charges were brought. Only two of the men charged went to prison. Most of the other cases were dropped, postponed without a finding or plea bargained to sentences of unsupervised probation. Peluso, the first man indicted,

plea bargained and was found guilty of fondling and masturbating two boys, aged 11 and 13. No coercion was alleged. He was sentenced to three 15- to 25-year and two five-year concurrent sentences.

In 1978 Peluso was examined under the SDP act and was declared to be "sexually dangerous." As such he was given a life-time commitment to the Bridgewater Treatment Center, a maximum security prison, and became ineligible for regular parole, work release or community access programs. Judge Steele's decision to remove Peluso's SDP status will lead to his being reclassified. He can now apply for early release and for community access. He will be

eligible for regular parole in 1984.

Attorney Richard Iandoli of the firm Gilmore and Iandoli, who represents Peluso, had asked that he be allowed to remain at Bridgewater pending reclassification. Iandoli believes Peluso may be endangered if he is returned to the regular prison population.

Steele's decision is based on evidence presented on May 7, 8 and 11 in Suffolk Superior Court. The case was sponsored by the North American Man/Boy Love Association (NAMBLA) as part of its Emergency Defense Fund effort. NAMBLA is also helping Peluso with two motions still before the Court, for revision of sentence to time served and for a retrial.

NAMBLA spokesperson Tom

Reeves said of Steele's finding, "It is a landmark decision."

The Commonwealth argued that Peluso is dangerous but Judge Steele found that he is not. The defense did not deny that Peluso, an openly gay man, is still attracted to teenaged boys. Steele allowed lengthy testimony from Dr. Charles Silverstein, over objections by Assistant Attorney General Linda Katz, that sexual contact between men and boys is not always harmful and may in fact be "nurturing."

Previous to this case it has always been held that a sex act with a minor is itself harmful and that the likelihood of repetition of such acts is evidence of dangerousness. It has also been main-

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News Notes

quote of the week

"I'm happy as a pig in shit,"
—Richard Peluso upon learning that his "sexually dangerous person" classification had been removed (see article, this issue).

like attacking the pope

NEEDHAM, MA — The annual Jerry Lewis Muscular Dystrophy Telethon for the Boston area was met this year by a demonstration outside the television station which broadcast it.

The Disabled for Dignity Coalition, with members from various disability groups, organized the September 6 demonstration not to discourage contributions to the Muscular Dystrophy Foundation, representatives say, but to "object to the exploitative use of disabled men, women and children as pathetic, helpless individuals."

The demonstration also targetted cutbacks by the Reagan administration in the 1973 Rehabilitation Act, which provides for the hiring of disabled people in government jobs and for accessibility to buildings and transportation.

The protest was co-sponsored by the Boston Organizing Committee for the All People's Congress.

The Coalition says the Telethon "reinforces the image of people with disabilities as powerless recipients of charity based on pity and guilt. Pity and guilt are a weak foundation upon which to support a sense of worth, individual independence and autonomy."

The group says the Telethon reveals the "deep-seated attitude that people with disabilities cannot make meaningful contributions to the world they live in."

The group called on those contributing to the Muscular Dystrophy Foundation to demand that disabled people be involved in planning and producing the Telethon and in performing on it.

Linda Gwizdak of the Coalition told *GCN* the demonstration was successful in that it "planted a totally new concept in people's minds" by challenging the "Jerry's kids" approach of the event.

Gwizdak said criticizing Lewis was "kind of like attacking the pope. You can attack Reagan, you can attack anything else but you don't attack Jerry Lewis."

Gwizdak said more such actions will follow. "What gays have done, what blacks have done, disabled people are just beginning to do."

The Coalition may be contacted by calling Brian at (617) 265-5590 or Jim at (617) 547-0329.

insufficient evidence

LOS ANGELES — The Los Angeles County District Attorney's office has declined to press charges against a man police are convinced has killed five gay men and assaulted several others.

The Los Angeles *Times* quotes one police officer as saying, "In my mind, the case is solved."

And a lawyer in the district attorney's office has said that because of the suspect's "compulsion to commit violent assaults, he may well be expected to commit further offences."

But the *Times* reports that the district attorney's office claims that on each of the occasions when the suspect has been arrested for the murders there has been insufficient evidence to prosecute him.

The suspect has, however, been in custody for the past month on charges of raping one woman and assaulting another.

Each of the five murder victims was last seen alive in a West Hollywood or Silverlake-area gay bar and was later found beaten to death and robbed.

bar questions

MIAMI, FL — The Florida Board of Bar Examiners is apparently continuing to question lawyers about their sex lives despite a recent ruling against the practice by the Florida Supreme Court.

"Private noncommercial sex acts between consenting adults are not relevant to prove fitness to practice law," the court ruled on June 18 (see *GCN*, Vol. 9, No. 6).

The Weekly News (twn) of Miami quotes Robert Eimers, a lawyer and secretary of the Dade County Coalition for Human Rights, as saying the bar examiners have questioned at least two applicants about homosexuality since the ruling. No appeal is planned in the two cases until it is known if the bar examiners will attempt to block their licenses. The first of the two cases will be considered within a month.

"Apparently we're going to have to litigate each one of these cases," Eimers told *twn*.

The June 18 ruling was the second by the Florida Supreme Court prohibiting the bar examiners from questioning prospective lawyers about their sex lives. The court ruled in favor of Eimers himself after the examiners had refused his application in 1978 on the basis of his homosexual orientation. The examiners reportedly continued to question lawyers about homosexual acts as opposed to homosexual orientation.

bagly festival postponed

The BAGLY Festival '81, originally scheduled for September 12, has been postponed until October 3. Watch this page for time and place.

on the track for gcn

BOSTON — A Boston running club has organized a foot race to benefit *Gay Community News*.

Sponsored by the Front Runners, the three- and six-mile race will include women's and men's divisions and prizes will be awarded. Spectators and cheering squads are encouraged to attend and an informal potluck picnic will take place after the race.

The race will be held on Saturday, September 19 beginning at 1:00 p.m. There is a \$3 fee for racers, who should be there by 12:45 to sign up. Sign-up begins at noon.

For more information call *GCN* at (617) 426-4469.

deeply ingrained

BLOOMINGTON, IN — A new study by the Kinsey Institute for Sex Research suggests that parental attitudes and childhood experiences play little or no role in determining a person's sexual preference, according to a report in the *New York Times*.

"No particular phenomenon of family life can be singled out, on the basis of our findings, as especially consequential for either homosexual or heterosexual development" states the soon-to-be-published report. "What we seem to have identified is a pattern of feelings and reactions within the child that cannot be traced back to a single social or psychological root; indeed, homosexuality may arise from a biological precursor that parents cannot control."

Based upon the application of a controversial new statistical method called "path analysis" to 1500 men and women in the San Francisco Bay Area, the Kinsey researchers claim that "gender nonconformity" is the single most important factor in predicting the eventual sexual orientation of boys. For girls, gender nonconformity ranks second behind homosexual involvements in adolescence.

"You may supply your sons with footballs and your daughters with dolls," says the report, "but no one can guarantee that they will enjoy them."

The researchers stress that not all persons exhibiting gender nonconformity become homosexual. One-fourth of the heterosexual men in the study showed non-conformity as children, and only two-thirds of the heterosexual women described themselves as "highly feminine" in childhood.

The report concludes that "homosexuality is as deeply ingrained as heterosexuality" and that non-conformity to gender roles in boys and girls is a reflection, rather than a cause, of their eventual sexual preference.

"I expect the study to be condemned from both sides — by the radical gays for even looking into the subject and by the analysts who may say we're trying to paint a glowing picture of homosexuality," predicted Dr. Alan Bell, who directed the project. "But we are reporting what people say, and it's all very consistent."

blackheart

NEW YORK — The Blackheart Collective, a group of radical gay African-Americans working on cultural projects, will produce a series of radio programs on WBAI New York this fall.

In addition, the collective plans to publish a journal, *Yemanja*. Blackheart encourages black gay men to submit articles, short stories, poetry, or written material in any form that comes out of struggles with racism, sexism and homophobia. The first issue will appear in late November.

Deadline for submissions is October 1, 1981. For further information, contact the Blackheart Collective, 373 Avenue of the Americas, New York, NY 10014, (212) 243-7472.

barney sues

WASHINGTON, D.C. — Barney Frank, one-time state representative from Boston's heavily gay Eighth Suffolk District, is among 20 members of the U.S. Congress who filed suit in May against President Reagan, Secretary of State Haig and Secretary of Defense Weinberger challenging U.S. intervention in El Salvador.

According to *Mass Dissent*, a publication of the Massachusetts Chapter of the National Lawyers Guild, the suit claims U.S. military presence and aid violate the Constitution and the War Powers Resolution, which require congressional approval for commitment of U.S. forces in other countries.

The suit also alleges violation of international and U.S. laws which prohibit military and security assistance to any country whose government engages consistently in gross violations of human rights.

Another member of the Massachusetts delegation, Frank Shannon, is also one of the plaintiffs and former Representative Robert F. Drinan of Massachusetts is one of the counsels in the suit.

The rightist Washington Legal Foundation has entered the case on behalf of 29 pro-intervention legislators including Jesse Helms, John Tower and Larry McDonald.

feminist solidarity

WARSAW, Poland — A group of 100 women recently formed Poland's first modern feminist organization.

Sappho, a British lesbian publication, reports that at a meeting at Warsaw University last November the women agreed to a list of demands, including maternity leave for students who are more than three months pregnant; greater responsibility on the part of men for childcare and abortion; and equal status under the law for married and unmarried couples.

The group hopes to publish a newspaper and to establish a women's theater and a gallery.

The new organization welcomes contact with feminist organizations in other countries. Letters should be addressed to Krystina Kowalewska, Uniwersytet Warszawski, U Krakowski, Przedmiescie 24,00—325 Warszawa, Poland.

unsettling effort

PHILADELPHIA — A national effort by the Metropolitan Community Church (MCC) to resettle 150 gay Cuban refugees has been discontinued, apparently because the program was not working.

Bruce Hughes, director of the MCC resettlement program in Philadelphia, told the *Philadelphia Gay News* that the effort ended as a result of the Reagan administration's budget cuts. But *Gay News* reports that Oliver Cromwell of the federal Office of Refugee Resettlement attributed the cut-off of government funds in July to MCC's failure to meet the standards set by the U.S. Department of Health and Human Services.

Cromwell claimed a visit by a government inspector to the MCC halfway house for refugees in North Philadelphia revealed that not enough Cubans were being helped by the program.

"When you're supposed to help 50 people and only eight people show, you wouldn't call the program very successful," Cromwell told *Gay News*. "We have rules and procedures to follow."

Hughes said MCC had actually assisted 11 gay refugees in Philadelphia during the two-month period in question.

MCC was awarded \$375,000 last May to run the program, of which \$175,000 was spent before the program was terminated. In addition to the 11 refugees aided in Philadelphia, 45 were resettled in Chicago through MCC efforts.

According to *Gay News*, about 700 refugees remain at the government resettlement center at Ft. Chaffee, Ark., and MCC can still apply to sponsor the gay men and lesbians among them.

dessie woods free

ATLANTA, GA — A black woman who was sentenced to 22 years in prison for killing a white man with his own gun after he tried to rape her has been released after serving six years of her sentence.

Dessie Woods was convicted of manslaughter and armed robbery in February, 1976 for killing Ronnie Horne, the white insurance salesman who had picked up Woods and her friend while they were hitchhiking.

After a CB-radio invitation to a friend to join him, Horne pulled a gun on the two women and attempted to rape them. Horne was shot during the ensuing struggle and, in a panic, the women took money from Horne's wallet for transportation home to Atlanta.

Woods was released on July 9.

Woods needs money to pay lawyers and to support herself and her children until she is back on her feet. Checks should be made to National Committee to Defend Dessie Woods and mailed to P.O. Box 92084, Morris Brown Station, Atlanta, GA 30314.

conferences

The **Exodus Center** of Boston will sponsor a conference on **Legal Issues for Gay Men and Lesbians** at the Episcopal Divinity School in Cambridge on September 19. The fee for the conference is \$25 at the door or \$25 with preregistration. For more information, call the Exodus Center at (617) 266-0612 or write them at 25 Huntington Ave., Boston, MA 02116. . . **The Women's Occupational Health Resources Center** of the Columbia University School of Public Health will hold a conference entitled **Working Women — Designs for Workplace Health** on September 24. The conference will feature speakers and models of safe workplace environments, tools and protective clothing. The registration fees are \$15 for the full day and \$5 for events after 5:00 p.m. The preregistration rates are \$7.50 and \$3. For more information, call the center at (212) 694-3464.

New Hampshire's second annual **Lesbian and Gay Symposium** will be held on Sunday, October 4. Sponsored by the **New Hampshire Coalition of Lesbians and Gay Men**, the symposium will feature speaker **Ginny Apuzzo**. For more information, write New Hampshire Coalition of Lesbians and Gay Men, Box 521, Concord, NH 03301. . . The third annual **Quaker Lesbian Conference** will be held at the Quaker Conference Center in Ben Lomond, Calif., November 6 through 8. Workshops will cover a variety of topics. The conference will cost \$35 for meals and a place to sleep or \$40 after October 15. For more information or to register, write Bettye Travis, 984-B Kains Ave., Albany, CA 94706.

Texas Conference Stresses Culture and Politics

By Richard Burckhardt

HOUSTON — Gay men and lesbians from across the state of Texas gathered here during the Labor Day weekend for the eighth annual Texas Gay Conference.

"Strength in Diversity" was the theme of the conference, which attracted over 200 and consisted of a wide variety of workshops, speakers, and entertainment.

Keynote speaker Patricia Nell Warren, author of the classic gay novel "The Front Runner," told the crowd during her address that "we are the oldest and largest minority."

"Straight society doesn't want us to remember that we have always been here," she said. "They want us to forget, but we won't. We will survive."

Being a "person," she said, is the most important thing that gay men and lesbians should strive for. Giving in to the labels that society has tried to place on the individual, she said, can be "suffocating."

National Gay Task Force board member Larry Bagneris, who addressed a workshop on building strength through differences, echoed Warren's statement and added, "the gay community is the key towards acceptance of diversity in the overall society."

Achieving this goal, he said, will depend in part on the gay community's ability to move into

areas other than politics.

"We find our biggest problems in politics," said Bagneris. "We tend to use our energies against each other [because of our differences] rather than in the political system. The fact that this conference is not all politics is indicative of the fact that the gay community is moving toward that 'Strength in Diversity' theme."

Indeed, in a move which strayed from the usual Texas Gay Conference format, this year's organizers purposely moved out of politics and attempted to present a more varied format.

Keynote speakers Warren and Jack Nichols, said a conference spokesperson, were chosen for their literary background and workshops were prepared that encompassed a variety of issues. There were also exhibits of gay and lesbian artwork and photography, and performances by singers and poets.

The Montrose Symphonic Band performed a concert during the conference and a group of Houstonians presented a stirring "docu-drama" entitled "We the People," a theatrical look at the evolution of the gay experience.

Special guests at the conference included Richard and Amy Ashworth of the New York Chapter of Parents and Friends of Gays, who led a workshop on parents of gays, one of the most popular at

the conference.

Also on hand was Michael Smith, founder of the national Black and White Men Together organization, who led a workshop entitled "The Two Hidden Enemies, or Who is the Real Racist?"

Video-taped programs on the lesbian and gay male experience in the media provided by the Gay Archives of Texas ran continuously during the first day of the conference in a special video room.

The diversity of interests was also evident in the organizational

displays and booths set up in the auditorium of the First Unitarian Church, where the conference was held. These included the Houston Chapter of the Gay Atheist League of America, Interact/Houston, The Gay Archives of Texas, Dignity/Houston, the Texas Gay Task Force, Black and White Men Together, Church of Christian Faith, and a women's bookstore.

The conference was concluded with a business meeting of the Texas Gay Task Force (TGTF), sponsor of the confer-

ence, which is rebuilding after a period of organizational problems.

The future of the Texas Gay Conference is unclear. There were no bidders for the 1982 conference and the matter will be decided by the TGTF board of directors.

As a part of the rebuilding of TGTF, the only state-wide gay and lesbian organization in Texas, it was announced that the organization will begin publishing a state-wide publication of in-depth coverage of gay and lesbian news and educational material.

Court Upholds Sex Law

By Mark A. Perigard

BALTIMORE, MD — In a case with important implications for gay people in Maryland, a 19-year-old high-school student accused of raping a 16-year-old female was found innocent on that charge but found guilty of having "perverted sex" with her under the Maryland statute prohibiting perverted sexual practices, the same statute that is used here to prosecute gay men.

In the case of *Kelly v. the State*, Kelly and a friend were charged with abducting and raping the teenager and with perverted sexual practices.

According to testimony heard during the trial, the young woman had initiated the encounter and went to the police after the two men showed contempt for her performance.

The jury returned a verdict of not guilty on all counts in the indictment that alleged non-consensual sexual conduct.

However, the judge instructed the jury that under the Maryland statute against perverted sexual practices, which in this case was fellatio, consent or lack of consent was not a relevant element in the defense. If the jury found that the act had occurred, then they were required to bring back a guilty verdict.

The jury found Kelly guilty and he was given a one-year suspended sentence and five years probation.

Kelly's lawyer, Dr. Barbara Mello of the American Civil Liberties Union, appealed the case to the Court of Special Appeals, arguing that the statute was unconstitutional in violating the rights to privacy and equal protection.

In her defense, she claimed the statute is unnecessary because all non-consensual sexual conduct is covered by Maryland's recent revision of the sex offender laws, the Comprehensive Sex Offense Act. She argued that the kinds of consensual conduct the state finds tolerable is solely an expression of legislative judgment, which she said the state has no right to make.

The Court of Special Appeals upheld the conviction and the constitutionality of the statute, and in an interview with *The Gay Paper*, Dr. Mello said the court quoted from Leviticus, Exodus and Deuteronomy in the decision.

The case was appealed to the Court of Appeals, which after almost six months, decided that Kelly was guilty because he did not ensure privacy while committing the "perverted act." The incident took place at an abandoned Nike missile site.

The court ruled that since the act was committed outdoors in a place accessible by "uninvited persons," Kelly was guilty.

Although the case involves heterosexuals, it has important

implications for Maryland gay people. The perverted sexual practice law under which Kelly was found guilty is commonly used against gays here.

If Kelly had won his case, the conviction would not stand because he was prosecuted under an unconstitutional statute. The state would no longer be entitled to any conviction under that statute and could not prosecute in any case of consensual sexual conduct.

According to Dr. Mello, the state would still have been able to prosecute public lewdness, sexual activity with minors and non-consensual encounters.

But the activities of two consenting gay people at home would no longer be any business of the state.

While Dr. Mello told *The Gay Paper* that there was a possibility she would seek a Supreme Court review, there seems to be little likelihood that Kelly's conviction and the statute will be overturned.

Baltimore lawyer Joseph Stewart told *GCN* that it would be a waste of time to appeal to the Supreme Court. "The Maryland Supreme Court is not a Warren court, not a liberal court. It is not interested in expanding gay rights or privacy laws. If anything, it is interested in doing just the opposite," he said.

— filed from Boston

Police Arrest Hustler In Murder Case

By John Zeh

CINCINNATI, OH — A 19-year-old man identified by police and the press as a homosexual hustler has been charged with the brutal slaying of a Proctor and Gamble executive.

Thomas Turner of Covington, KY, is in custody for the aggravated murder of Donald Cerniak, 33, an associate advertising manager for Proctor and Gamble. Cerniak's body was discovered at his Mt. Adams home by two fellow employees who became suspicious when he failed to report to work.

Turner was captured quickly after the victim's car was found near his apartment in Covington. Police say he made statements admitting the slaying.

Turner was known to frequent at least one downtown gay bar. The hand stamp of another gay bar was on the victim but police have refused to discuss his sexual orientation or evidence seized from his house. Reporters investigated possible links with the local gay community but in their articles focused on the perils of

male prostitution.

The Greater Cincinnati Gay Coalition (GCGC) was prepared to call a community-wide meeting if the killer remained loose. GCGC used the opportunity to remind reporters of its ongoing concern and documentation of violence and police response.

On August 6, GCGC notified City Safety Director Brett McGinnis of "an increasing level of violence" against gays and praised the "professional response" of many police officers. Most recently, officers captured a man who had assaulted three patrons leaving The Badlands with baseball bats. The assailant was sentenced to six months in jail, with half the time suspended if he made restitution to the victims.

GCGC in April set up a hotline for reports of violence and police response through the Gay Community Switchboard. Representatives of the organization also met with the city Human Relations Commission to express concern over reports of negative police actions and increasing violence.

Peluso

tained that homosexual acts are particularly traumatic to boys and that homosexuality is a personality disorder which often leads to narcissism and compulsive behavior.

Steele in his findings wrote that homosexual activity with a minor is not *prima facie* evidence of harm, since homosexuality is no longer considered a personality disorder by the American Psychiatric Association. He also found that Peluso made progress in therapy at Bridgewater by openly accepting himself as a homosexual. Finally, Steele wrote, "The evidence showed that the petitioner's sexual contact with boys was in consensual and mutually agreed upon circumstances... [and] there is no evidence of petitioner's propensity to inflict physical or psychological injury on them."

Reeves, who co-ordinated the defense, further commented, "There are at least 25 other men held at Bridgewater as sexually

dangerous because of consensual sex with boys. Peluso's case means that these men need no longer humiliate themselves by claiming to be 'cured' of homosexuality or their love for boys. NAMBLA has shown that a straightforward defense can be successful and that a reasonable judge will agree that 'sexually dangerous' ought to apply only to persons who have coerced or physically and psychologically harmed others and are likely to do so again. This is a victory of man/boy lovers and a defeat for homophobia."

During the SDP hearing, prosecutor Katz brought up Peluso's ties with NAMBLA as evidence that he had "not been rehabilitated." Steele commented that such membership was not relevant to the case.

Peluso, on receiving word of the decision from Iandoli, said, "I'm happy as a pig in shit."

— filed from Boston

License

told the board. "Mr. Sorrentino's plan is simply to continue the business that is being operated now."

Asked to elaborate on the nature of that business, Sorrentino replied that he envisioned "a well-run neighborhood type of establishment with dancing, maybe some movies, video movies, some good entertainment."

Sorrentino stressed that he needed to experiment with various forms of entertainment at the location in order to determine how best to turn it into a money-making operation. He said he planned to continue the same sort of experimentation which had been underway at Lulu White's. In order to do this, Sorrentino claimed, he needed an entertainment license without conditions.

But Gargiulo criticized the vagueness of Sorrentino's proposals and expressed doubt as to whether the board would approve an open-ended entertainment license for a club in a residential neighborhood.

"If you wanted to do this in the financial district, this hearing would have been over an hour ago," Gargiulo told the peti-

tioners. "But for some reason you choose to go into a residential neighborhood."

Little mention was made during the hearing of rumors that Sorrentino and Vara plan to develop the establishment into a "denim disco," as charged in a leaflet distributed by the Ellis Neighborhood Association.

One gay South End resident told *GCN* that "70 to 80 percent of the gay people in the South End are against it. It's not because it's a gay bar."

William Rowe, an architect with offices directly above the club, charged at the hearing that "the man has proposed nothing. There's no money verification, no list of talent, no architectural design, no management strategy specific to the neighborhood, and I feel that we owe it to him to protect him from himself. Should it be the case that he wishes to experiment around, I wish to state that I don't want my neighborhood to be a guinea pig for his financial blunderings."

Scores of residents, neighborhood businesspersons and elected officials came to the meeting or sent letters to the board opposing the petition.

State Representative Tom Valley, who represents the neighborhood, appeared personally to voice his objections. "They say 'we want a neighborhood bar' The neighborhood is here today and they do not want this bar," Valley declared.

City Councillor Raymond Flynn also appeared, and Councillors Rosemarie Sansone and Lawrence DiCara both sent letters opposing the petition.

Michael Demarco, an attorney representing the Neighbors United Coalition, presented the board with a packet of 50 letters from residents opposing the purchase. The coalition comprises six local neighborhood groups in metropolitan Boston, including associations in Bay Village, Beacon Hill, the Back Bay and the Ellis Neighborhood, the part of the South End where Lulu's is located.

Among others appearing or sending representatives were the presidents of New England Medical Center, the Franklin Institute and the University of Massachusetts at Boston. The Boston Police Department, the Boston Redevelopment Authority, the YWCA and the Hotel and Restaurant Workers Union also voiced their opposition.

Speaking Out

A Not-So-Personal-Goodbye

By Katherine Triantafillou

It was midday when I took the call that broke the news. "Margot Karle is dead," said the caller. I looked up at my client/friend and muttered, I'm sure, nothing coherent. It was just the week before that I had located the cassette of the workshop Margot and I did at the Women and the Law Conference last April. I had made a mental note to follow up on the tentative project we had discussed.

"Margot Karle is dead," said the caller. I didn't know her well, but the information stunned me. I knew her through her work, our common work as lesbian lawyers. There were phone calls over the years, referrals, exchanges of information in legal/lesbian jargon. The tapestry of being a lesbian lawyer and active in the community.

We finally met at the Women and the Law Conference with the "oh, so you're . . ." phrase that is echoed over and over at these kinds of meetings, the faces finally to match the names and voices that have become familiar in our not-so-large community. We did a workshop on alternative conflict resolution, mediation and arbitration of community disputes. Margot talked about arbitration, a more formal method than the Gay Mediation Services that Bonnie Engelhardt and I spoke about. Margot struck me as more formal, more "straight." But she loosened up as she narrated the case involving Audre Lorde as arbitrator and the "judgment in meter." My equally formal respect for her work turned to genuine fondness by the end of the panel. We talked about forming a network of gay mediators throughout the country because of our closely connected communities; and we joked about the New York-Boston-San Francisco triangle, our peculiar form of legal and personal lesbian incest.

We caught up again at the Lesbian Caucus meeting. More lists of names and networking as she chaired the gathering of over 300 women in the room. I remember asking the audience how many had been practicing for more than five years. Margot's and my hand were the two out of three raised in the room. We looked at each other grimly, with that unspoken bond of tiredness and chagrin.

I'm writing about Margot not because we were close personal friends. I didn't know her lover, her friends or family, the stories that informed her life. I am writing because we were colleagues in a very specialized field. Dyke lawyers in private practice. Damn new of us around. Damn fewer out and involved with notions of arbitration and mediation and the experience to transform the rhetoric into reality. Damn few of us community practitioners who could form a corporation for a collective, do a divorce or will, pursue a constitutional issue, know the struggle to pay the rent every month *and* be there for the community of not-so-wealthy lesbians.

I do not know if she was liked by New Yorkers or admired or respected there. It doesn't much matter to me. We all have our detractors, our disgruntled clients and politically perfect counterparts, especially in our home towns. She was important to me because she was there. Meeting Margot broke down the isolation I have often felt as a lesbian lawyer

doing the particular kind of work I do. I felt enthusiastic about the possibilities for greater contact and collaboration. I knew without a whole lot of words what much of her daily life was like. Like mine.

Margot Karle is dead, said the caller. The words leave me as cold as they read. I have not spoken to Roz Richter (of Lambda Legal Defense) nor Donna Hitchens (of the Lesbian Rights Project). They must know her better than I do, but I suspect we're thinking some of the same things. Our psychic survival depends on the knowledge that there are others out there like us. We may not speak often, but we are there. Losing Margot feels like some sort of political rollback, another one for the moral majority, regardless of the cause of death.

Do we have a ritual for dead lesbian lawyers? How do we mark the passing of a colleague we "barely knew"? I am shocked, grieved and pained by the loss. These are trite phrases. There is nothing to say about the loss of such an enormous resource to the community.

Will it help to say we'll all try harder to take up the slack? Will it help to say we'll continue the work she believed in? Will it help if everyone sent money to some legal defense fund in her name? It all feels trite and not enough.

There are too few of us I was told in the not-too-distant-past when I had decided to throw in the towel and was referring my clients to other lawyers. There are *still* too few of us and still fewer words to mark the loss of her years of legal experience, the projects she encouraged, and the ones she had yet to start.

This is a not-so-personal goodbye, Margot. I knew your work, your staccato modulation, your humor about the insanity of our work-lives. Perhaps Audre will say it better, these frustrated feelings of grief sitting here alone in my office.

An accident? She was so precise, so thorough in her legal work, I cannot imagine it.

I shall have to leave the intimate eulogies to others who knew the depth and source of her nerous energy, for I have but fragments of her life in my memory. A one-dimensional retrospective that linked us together, with post-mortem affection and bumbling words attesting to her strength as a lawyer. Hardly a Brandeis brief, but all the same, I wanted to say a not-so-personal-goodbye.

You were very good, Margot, and I shall miss you.

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"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Community Voices

unconscionable

Dear Editor,

Regarding your article of a few issues ago on Provincetown, Vol. 9, No. 2, July 25, 1981, the Provincetown Business Guild, located in Provincetown, MA, is working every day to cultivate a congenial atmosphere with the Police Department and town government.

When an article is printed without conscience, as I feel yours was, then the irresponsibility must be pointed out. Our New York City patrons are also concerned without justification. The individual you interviewed was an unfortunate victim of his own circumstance and weakness.

May we, as your advertisers, and many subscribers, suggest if there is a "next time" please contact us at the Provincetown Business Guild. Sincerely, Larry Silberhorn President and Chairman of the Board Provincetown Business Guild Provincetown, MA

commendations

Dear GCN,

Commendations for your interview of Pat Califia and Gayle Rubin.

It's refreshing to read such common sense.

Where can I get hold of Gayle Rubin's *The Traffic in Women*?

Sincerely,

Joanna Russ

Seattle, WA

Editor's Note: The Traffic in Women; Notes on the Political Economy of Sex *can be found in the anthology:* Toward an Anthropology of Women, ed. by Rayna Reiter, 1975, Monthly Review Press, 62 West 14th St., NYC, NY 10011 (paperback edition \$6.95; include money for postage when ording).

bring back the old gcn

Gentlefolk:

I'm ashamed and sad that the first issue of GCN I've seen since coming out to California (Vol. 9, No. 3, 8/1/81) continues to play up lesbian issues at the expense of the welfare of the gay community at large.

I refer to your cover in that issue, displaying a photo calling attention to a story on lesbian social history and, in boldface type below, an announcement of a lesbian book review and interview, both above the lightface headline referring to the current NAMBLA outrage.

The NAMBLA story, which was well-researched and informative, was in the tradition I've come to expect from GCN, of solid reporting on important political and legal issues confronting the whole men's and women's gay community. Why was it not the photo story at the head of the cover page? That issue of GCN lay on my coffee table for 24 hours before I even noticed the NAMBLA headline. It certainly couldn't have attracted the attention of many gay readers glancing at GCN in racks.

The lack of a serious gay male oriented publication in the Boston area compounds this error. Here in San Francisco, where four major gay periodicals vie for the reader's attention, none would run two "entertainment" features above a story like NAMBLA. You lesbians and feminist-oriented gay men who continue placing higher priority on women's issues and soft-pedaling men's and general gay interest material are doing yourselves, and the rest of the community, a deep and contemptible disservice.

I'm sure many young gay men and women in the Boston area are suffering from the lack of a strong, sensible gay source like the old GCN, that helped me to come out gay and proud years ago. Thanks for that help. Please don't withhold it now and let GCN deteriorate into a 16-page lesbian News Notes.

Sincerely,

George Androvette

San Francisco, CA

prison life

Dear GCN Member,

Thank you for sending the paper and sincerely I'm grateful. Your paper brings my heart closer to the gay world and my brothers and sisters.

As I read my paper I was most interested in articles in Vol. 9, No. 3 and Vol. 9, No. 4, "Prisoners Under the New Right" and "On the Inside Looking Out." These articles were written by Jack Kunsman. I feel his article is true, but in some prisons gays are not under attack.

Here at Rockview we are respected and understood. I educate guards as well as inmates to the real truths about gay people. Attitudes are changing and a good percentage of men here realize that gays are more than sex hounds. It's hard for them to relate to gays due to their sexual upbringing but they are trying. Today one said, "There is not much difference between you and I other than our sexual lifestyle."

All the gays here I school and tell them not to put sex as their first issue in conversation upon meeting a straight inmate. Ed cate them all you can, I say! But, I have to laugh because "straights" will be the first to hound a gay person for sexual contact, moreso than the gay person. So, I educate and tell my gay friends to handle straights well so they will know us as people and not just a mouth or ass.

Furthermore, and through 13 years of prison, gays will not have sex with their own, only with straight dudes. A bad error! A monkey could not have a marriage with a fish nor could a straight really fulfill the life of a gay. I would say 90 per cent of gays will only have sex with straights. Very sad because the act is only "one way."

But as far as Rockview State Prison, gays are not mistreated by guards. Inmates, yes, at times. They will tend to think we are weak and not normal. Each day I prove them wrong! For the first time in the history of Rockview they put a gay dude in the butcher shop cutting meat — who? Me! A rough road it was to prove I could do the job as well as them. The shop is full of bigots and rednecks but I swing the meat as good as them. I lift the front or quarter over my shoulder like

them but they laugh and say "Look at her swing that meat." Then I yell back and tell them to "Swing this meat." "Oh no" they yell, "not the whip!" They all see my 9" in the shower and they tease me about it. So, I came a long way in the shop and gained their acceptance.

Since I was raised in a heterosexual society I can relate to them but they have trouble relating to me because they were never raised in a homosexual society. Too bad they lack the knowledge and education of our way of life. I guess I would be the same if I was raised differently.

Today's youth are so conditioned and brainwashed by parents, peers, church, bible, government and society that homosexuality is a sin and all they do is have sex — so untrue. I believe God never said that, man did in order to make a better future society. The bible, a rule book! They knew if they did not write what they did the world could not last! So they wrote against homosexuality. If gays wrote it, I wonder how it would be.

All in all, Rockview is not rough on the gays and we try to deal with prison life daily. It's a trip! Sometimes I wonder who's gay in here the way the straights desire homosexual acts so much.

God bless you all and keep up the good work.

Your brother

George Keogh

Bellefonte, PA

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield Street, Boston, MA 02108.

Gay Community News

THE WEEKLY FOR
LESBIANS AND GAY MALES

Volume 9, Number 9
September 19, 1981
22 Bromfield St.
Boston, MA 02108
(617) 426-4469

Cover photograph by
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Postmaster: Send address changes to:
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22 Bromfield St.
Boston, MA 02108

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Gay Community News (GCN) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1981 by National Gay News, Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon. Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volumes 1-7 of GCN are available on microfilm for \$22/volume. Write GCN/Microfilm for more information.

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Second-class postage paid at Boston, Mass. Annual subscription rate is \$25.

ISSN: 0147-0728

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Film

Men Working With Men Up From Battering

By Cindy Patton

It was with certain mixed feelings that I went to see *To Have and To Hold*, the new film about counseling men who batter women. My reluctance was natural, I suppose, since I found it hard to imagine what such a film would be like. I had an image of who these terrible men must be, but in the back of my mind, I knew that they aren't unusual men, they are our fathers, brothers, neighbors, and in-laws. As a woman who lives in a society that constantly threatens violence, I wasn't so sure I wanted my stereotypes about batterers challenged. But *To Have and To Hold* (along with the excellent film *We Will Not Be Beaten*, about battered women) puts in sobering perspective a problem which is much greater than any of us.

To Have and To Hold is a well produced, almost slick film. Four men who at one time battered their wives (and in at least two cases nearly killed them) talk about their experiences of battering, of realizing why they battered, and of struggling to change themselves. All of these men are white, and either working class or middle class. For each of these men, counseling was successful — one man returned to his wife, the other three are not in relationships and are working to rebuild their lives.

At critical points in the film, the staffers of Emerge (an all-male counseling center for men who batter their partners) discuss the roots of battering, the vastness of the problem, and the Emerge philosophy. Their analysis is quite simple and clear: We live in a society that teaches men that they have a right to batter women. Everyone knows men who batter their partners, but there is a social agreement to hide the problem, to consider it a *personal* problem. Emerge believes that the only way to stop battering is to get the women and children to safety, try to reach the men and counsel them, and educate society that the problem is a *social* problem that requires a major change in the way men are socialized. No small task.

Watching the film, I felt conflicted. The men we see are all ex-batterers, they have successfully completed the six month Emerge program. They seemed rational and in control. They talk about how out of touch and angry they used to feel, but we don't have a real sense of what they were like before counseling. The film shows still photos of victims of beatings, but it is hard to relate *these* men to the brutality and anguish experi-

enced by women. As a woman who is familiar with the problem and very angry that women have to go through those experiences, I had a need to see how horrible and frightening these men are when they lose control. I wanted to be given the space to be angry at these men. But the film tries to emphasize that the problem is a *social* problem larger than the individuals involved. And while it's hard not to be angry at the particular men who batter, it is important to remember that they are ordinary men, from every social, racial, ethnic, professional, and economic group. Much of the value of this film is that most men will be able to identify with these soft spoken ex-batterers and come to realize that they themselves are potential, or actual, batterers. (I learned afterwards that the film will *always* be shown after a film about battered women, which alleviated my concern that *To Have and To Hold* might minimize the experience of battered women.)

The film is optimistic. Its simple message is that while very few men seek out counseling (and then almost always because their partner has learned about a counseling program from a shelter and insists that he go) those who do can overcome their battering problem. The film is a low-key, frank discussion by ordinary men who have learned to be more open about their feelings, have learned not to batter.

I talked to the men from Emerge after the film and expressed some of my concerns. I was very impressed by what I heard. Again and again, the men from Emerge emphasized that the first priority is to make the women safe. They work closely with local shelters and engage in non-competitive fundraising, so that Emerge does not apply for monies that might otherwise go to a shelter. In fact, Emerge actually began as a project of the shelter movement.

In the mid '70s, women in the shelter movement recognized the need for a counseling service that could work with men who batter. After searching for politically committed men who would volunteer on such a project, some men from the Boston Men's Center began working with women from shelters. Most of these men had

been involved in the Men's Movement and were interested in doing support work for battered women. At the same time, they recognized that shelters must be operated apart from men in order for women to gain the self-sufficiency they need to stay out of battered situations. The project which became Emerge afforded an ideal place for these men to work in solidarity with women in the shelter movement.

Structured collectively, Emerge provides counseling to men who batter, community education, and training to anyone who wants to start a similar project. Emerge maintains its close connection with shelters and local women's organizations who recommend policy, direction, and provide technical assistance.

The counselors at Emerge have a long struggle ahead. It is extremely difficult for them to contact batterers — most of these men don't think they have a problem. But by acknowledging the potentially violent parts of themselves, the counselors create a sense of oneness between themselves and the men who come for

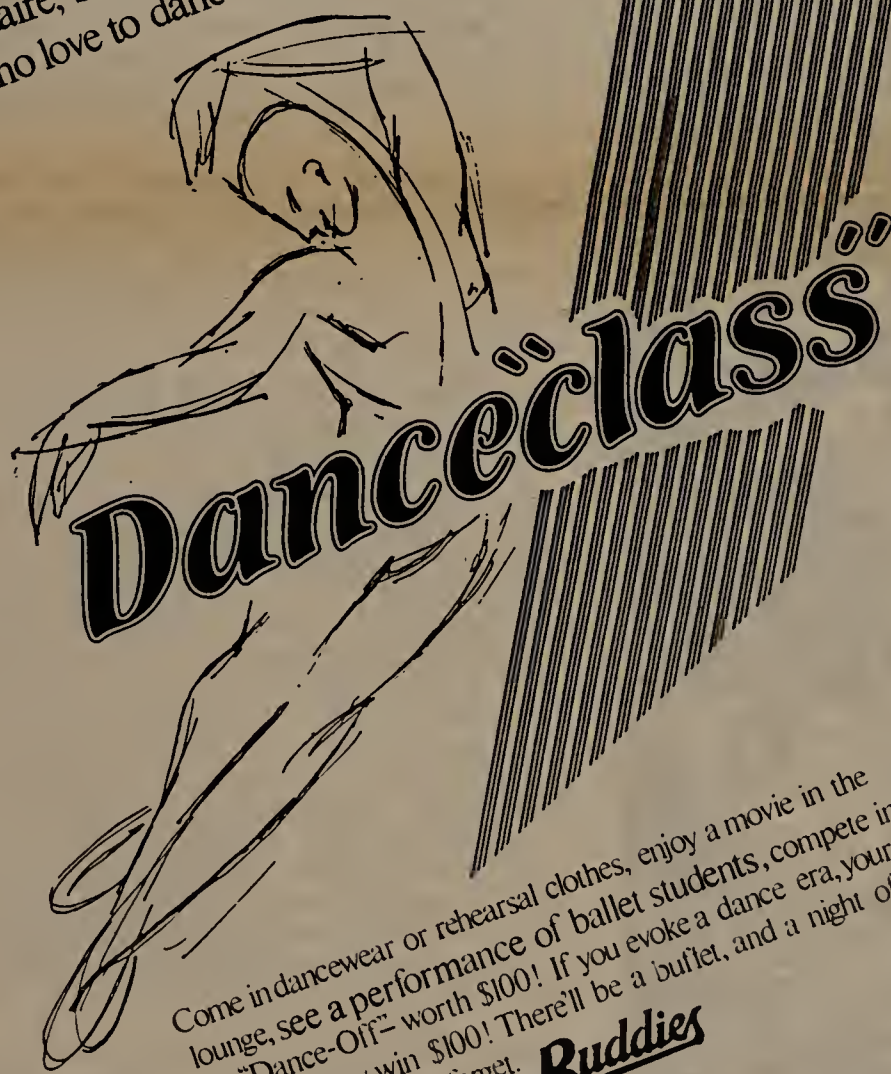
help. They are creating a consciousness that battering is only an extreme on a continuum of acts and attitudes that rob women of their power and dignity. Slowly, Emerge may make the difference in society as it has in the lives of individuals. They are, in a very real sense, creating the movement parallel to the shelter movement that does not try to isolate "bad" men and try to fix them, but tries to help *all* men stop participating in the oppression of women.

To Have and To Hold by David Lipman and Emerge will premiere, with the filmmaker, at the Harvard Science Center, on Wednesday, September 16, at 8:00. Donation \$5 to benefit Emerge. There will be additional screenings on Thursday, September 17, at 7:30 and 9:00, \$3 donation.

Emerge is located at Room 205, 25 Huntington Avenue, Boston, MA 02117, 617-267-7690.



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Movies and Politics: Inventing America

by Cindy Patton

Vito Russo is the author of the recently published history of homosexuality in the cinema, "The Celluloid Closet" (Harper and Row, New York, 1981, 276 pp., \$15.95). The book was many years in the making, requiring Vito to view hundreds of films. In this interview he discusses his book, sex roles in film, lesbian and gay filmmaking, and politics.

Cindy: Why did you write a book about gays in the cinema?

Vito: Well, it hadn't been done the way I thought it should be done. Parker Tyler had written a book in 1970, called "Screening the Sexes." He wrote about gay eroticism in the movies from an underground perspective and he didn't really deal with mainstream films. I felt that there was no book that dealt with how lesbians and gays were portrayed in Hollywood films — something that was so broad that my mother could read it and understand where the stereotypes came from.

Cindy: Who were you writing for?

Vito: The people who read books in this country are a small minority so that real change by writing a book is almost impossible. But if I want to make any statement, it's to gay people. I would like to teach them that looking to Hollywood for a realistic portrayal of the way lesbians and gays live in this country is ridiculous. I would like to get them to realize what a sham that all is, that one must not expect those kind of films to come out of a conglomerate owned by Exxon or General Motors. If Hollywood does make movies with positive gay people, it's not going to happen until gay people come out. That's the message to closeted gays who are reading my book — they're always the ones who are yelling that the media picks up on the most radical elements of the gay community and yet they're not willing to become visible in order to change that image. They can't expect Hollywood to reflect their quiet lives, when the truth is that they are invisible in society to begin with.

Cindy: Have you gotten a 'straight' reaction yet?

Vito: I get good reactions from liberal straights with some consciousness, and interesting reactions from conservative straights, because the subject is one that they haven't thought about before. When you read all the suicides in the necrology at the end of the book there is almost nothing you can say. Even a homophobic interviewer can't come up with enough ammunition to say gays have really not been treated badly in the movies. The evidence is just overwhelming! And I always point out that Hollywood is no better on any other issue. A lot of people think I'm just screaming about gays in Hollywood but I'm trying to point out that Hollywood is not geared toward minority programming — you don't see black faces in the movies except in blatantly tokenistic ways. And that Charlie Chan movie last year was like dredging up Amos and Andy and no one protested!

Cindy: One thing about the book that particularly struck me was the idea that World War Two was a giant 'coming out' experience for millions of American males and at the same time, women became integrated into society in a new way. How did the films of the fifties deal with those things?

Vito: After the war, women were expected to return to their positions behind their kitchen sinks. They were supposed to do men's jobs only as long as men were off fighting the war, and then they were supposed to go back to being happy little housewives. This profoundly affected the images of women in the fifties. Marilyn Monroe and Jane Mansfield really became dumb sex-pats, which is what men wanted them to be. All of the women in the movies in the late '40s and '50s who were the legacy of Joan Crawford, Bette Davis, Rosalind Russell and the strong business woman, became really deadly; they became freaks of nature because it was a new world. Women who assumed male roles in movies were put down for it, they were called neurotic and predatory and dangerous to the family. Throughout movies in the fifties, any woman who wanted a career wasn't a natural woman.

Cindy: How did the male sex symbols shift from the forties to the fifties? Did the "coming out" experience of WWII affect this?

Vito: There was a covert gay sensibility at work in the '50s that was the muscle magazine mentality, adoring the male body. People like Tab Hunter, Guy Madison and Rock Hudson were groomed in a very gay way. I bet if I did some research I'd find that they were molded by gay men in Hollywood, and groomed to be gay icons for a gay audience.

Cindy: What about the sensitive, alienated heroes like James Dean and Monty Clift?

Vito: They were the great tragedies, the casualties of the system in an age in which you could not be gay. For all their rebellious qualities, Montgomery Clift and James Dean were still crushed by the system that said you cannot be this and still survive. All the biographies of Montgomery Clift agree on one thing; Monty was an honest, sensitive man who couldn't bear to hide his homosexuality. What killed him more than anything else was having to live a lie. I really see them as martyrs to an idea. One could not be a non-conformist and get away with it.

Cindy: Do you think there was a structure behind all these films that employed the strong woman, or the outcast or the homoerotic man in some way?

Vito: There was a pervasive super-structure which was the sensibility of people who are ghettoized to such a degree that the images on the screen are the only revelation of their life-style above ground. During the fifties when people were so repressed, these films formed a body of work that became a focal point and an outlet for closeted gays. Lurking just beneath the surface was this powerful sexuality that everyone was sublimating into other images, waiting for it to break — which it did in the '60s. Perhaps the late '40s and early '50s produced more interesting films, simply because the neurotic subtext of a film like "Gilda," with Rita Hayworth, makes fascinating texture. It made a better film than most films that are just outspoken.

Cindy: What about this sexual neuroticism that came with the films of the '50s? Before the '50s, films had a criminal mentality or criminal psychosis in the subtext.

Vito: It had something to do with objectifying people. In the '30s and '40s, films did not objectify people as sexual objects, or symbols for sex. A woman in the films of the '30s or '40s, like Harlow or Dietrich, could be androgynous or erotic or any of those things without the blatant iconism that made Jane Mansfield and Marilyn Monroe seem unreal. They weren't like real women, they were what a female impersonator might do to satirize ultra-femininity. There were silly neurotics, the mannish sort of women who were condemned for being too masculine, and on the other end of the spectrum were the overbearing Anita Eckmans with enormous breasts and things that were so far out of proportion that you couldn't believe it. The eroticization of the whole industry took place in the '50s.

Cindy: Many of these films posture Europe as decadent and rotting — they seem to say that if you're going to be a homosexual you can escape to Europe, but if you stay in America you're doomed.

Vito: That has been equally true in real life. A lot of the gay people who became expatriates in Paris did so because they could live a freer lifestyle. Films came out of that era that were expressly sexual and homosexual. It has something to do with the studio system. In Europe a director can raise money to make a good movie and maybe get into national distribution. But in America you can't make a movie unless it's "Grease" or "Star Wars" unless you are a Dustin Hoffman or Robert Redford and you have the money and the clout to make it yourself. European films can get away with more than American films in terms of a small personal statement on a subject that people want to think about. At the same time they don't get the largest audiences. The European films that we like, "The Consequence," or "Nighthawks," don't reach half the audience of a film like "La Cage aux Folles," which panders to a heterosexual idea of what gays are.

Cindy: Is that something intrinsic to the style of American filmmaking?

Vito: The style of American filmmaking is one of creating illusion, of creating an American dream that we can all believe, even if it never really existed. It goes along with the new Administration's idea of believing that America is No. 1 and becoming powerful again. The truth is that we have always had these shabby illusions. The style of American filmmaking says that America is this wonderful place where you can have anything, when the exact opposite is more often true. We make movies that are fantasies of the American dream. In Eldridge Cleaver's "Soul on Ice," Beverly Axelrod says, "Our tragedy does not derive from our fantasy of what homosexuals are, but from our fantasy of what America is. We have made each other up." We have made each other up, like a story and we are still acting it out. It's a sin of style in American films that we perpetuate this, or escape from it.

Cindy: The New Right relies heavily on that shabby illusion. How are they going to react to the new films coming out this next year?

Vito: I'm fascinated that the Moral Majority is not concerned with "La Cage Aux Folles" — for obvious reasons, the characters are just harmless fools, who never touch each other and never have sex. There is a film coming out from Paramount called "Partners" about a gay cop and a straight cop who are partners. It's meant to be a comedy, and if it's offensive, and funny to a major audience, then the Moral Majority will not go after it.

But there's a film called "Making Love" which I think they might go after. As unacceptable as the premise of "Making Love" may be to me as a person, it still challenges the heterosexual idea of homosexuality, it's like a "Guess Who's Coming to Dinner?" of the gay movement. It has several things to upset the Moral Majority — first, it says that a homosexual relationship can be on par with and just as valid as a heterosexual one, which is the last thing they want a movie to teach. And second, it has a really good relationship between two men. In the beginning of the film the main character meets a man and falls in love with him. That man does not want a monogamous relationship, he thinks that gay relationships should be different from straight relationships. I think they'll attack that, because it portrays him as happy and healthy. Even heterosexuals don't get portrayed as happy and healthy if they are promiscuous.

There's an explicit sex scene between the men which is going to upset a lot of people. I said to the director, "How do you

intend to film this scene? After all he's not satisfied with his wife and he finally meets the man he loves, so it should be explosively erotic." He said, "I don't know." So I said, "Well how do you intend to avoid the old cliché of having them kiss and then cut to them smoking a cigarette afterwards, lying on their bed?" He laughed and said, "I haven't struggled with that yet." And I talked to the screen writer (who is openly gay) after they shot the scene and asked him how it had gone. He said, "Brilliantly! He went further than I ever thought he would go, but it's shot in such a way that if they run screaming from the theater in Dmaha, we can cut it."

Cindy: In the book you talk about tv as being more responsive than film. Has that changed with the clean-up campaign launched by the fundamentalists?

Vito: That's changing and that's unfortunate. Television, because of the fairness doctrine, has been able to play a diversity of lesbian and gay experience that the movies have not portrayed. I'm thinking particularly of The War Widow. That's the best thing I've ever seen on tv. Gena Rands and Jane Alexander in A Question of Love were also good.

The Moral Majority is now in the position that the National Gay Task Force was in eight years ago, of putting pressure on advertisers to get what they want. It's like a weapon that anybody can use to get what they want. But the difference between what the Moral Majority did with the FCC and what we did is really very clear. We were not saying "Take something off the air because we don't want to see it." We were saying, "Balance your act. If you have to portray bigots, and there are bigots in the world, then balance it." The Moral Majority is saying something different, they are saying that there are some subjects which are not proper to explore at all.

There's a difference between forcing networks to be responsible and calling for censorship. And I think that people should realize that the Moral Majority is not using our tactics, they are using censorship tactics.

Cindy: Didn't the National Gay Task Force actually go to the producers rather than the sponsors?

Vito: Precisely. We went to the producers and said, "Listen, don't you think this is silly? Couldn't you please discuss this with us?" And it worked. They were open to talking with us.

Cindy: Fassbinder is an important filmmaker to discuss because he is an openly gay director. I wonder if he brings his gayness or a "gay sensibility" to his filmmaking?

Vito: Fassbinder does what most of us have been saying we'd like to see done. He makes films which are not about homosexuality, but in which homosexuality is implicit. Fox and His Friends is often called a homosexual film or a film about homosexuals, but it is really a film about class struggle, about the exploitation of the working class by the bourgeoisie. It really isn't about homosexuality. Fassbinder does us all a service just by being a gay filmmaker who brings his own sensibilities to his movies.

Cindy: Fassbinder has been a tremendous box office success. Could that happen here, with a gay American director?

Vito: I don't think so because with the home video market, movies have suddenly become spectacles again. It's just like in the '50s when people stayed home to watch tv, they invented odorama, and 3-d, and cinemascapes. Now they're saying, "What are we going to do to get people back in theatres?" The whole industry is owned by giant conglomerates and a Fassbinder couldn't survive in that atmosphere. And I don't even see how he could come and work in America and make a decent film. America has got this stranglehold on commercial product.

Cindy: Is there something intrinsic to the structure of American films that makes a guy like Fassbinder not want to make a film in America?

Vito: All you have to do is spend a little time in Europe to find out that the way that they look at our films is, well, embarrassing. They perceive, correctly, that what we put out is a joke. Things that we think are deep and serious or courageous, they just laugh at. When Kramer vs. Kramer opened in London, they all thought of this as America's serious film, and they practically laughed it off the screen. They thought "Is this as far as Americans have gotten? It's so elementary." America makes films for a mass mentality, movies that any idiot could understand. Any issue is so watered down that there is no substance to it.

Cindy: Why are these American films so attractive to us?

Vito: We grew up with a star system. What was attractive to me about Kramer vs. Kramer was Meryl Streep. What was attractive about Ordinary People was seeing Mary Tyler Moore in a serious role. And that's because of my American upbringing. We'll sit through anything just to see a star. And I'll freely admit that I'm in the grip of that and even to today I'd go see anything with . . . for example, Moureen Stapleton in it. I don't care what it is — if there was a poem written on a piece of toilet paper and she was going to read it, I'd go. I don't think there's even a label for that but it's indicative of the American filmgoers mind.

Cindy: What you've done, essentially, is to provide us with a film history. Can we begin to develop a gay criticism? Where will that go?

Vito: We have begun to evolve gay criticism. I'm not as much a part of that as I'd like to be; I devoted a lot of time as a film historian because that needed to be done. There are people writing not from the perspective of gays in film, but gays and film. They are looking at the whole, analyzing the effect of gays in the industry and looking at sexuality in general with respect to how that affects gay life in America. The future is not in documenting history and cataloging our old stereotypes but in creating a new film criticism.

Cindy: What will that be like?

Vito: A good example of a radical new way of looking at film is Robin Woods' article in the British film magazine "Movie" (the new issue on American movies of the '70s). In the article he points out that "Cruising," unwittingly, deals with more of the issues of gay liberation than any other film ever made by Hollywood. His reading of the film is very pro-"Cruising," and validly so. He freely admits that this analysis is not what a mass audience would take home with them, but his analysis is extraordinarily valuable because it forces us to see the dynamics of the film in the context of gay liberation.

For example, there is a scene in "Cruising" where for no apparent reason, a man in the employ of the police appears, wearing only a jock strap and a cowboy hat, and beats up Al Pacina in the police station. And the audience is saying "Why? Who is this man?" Woods argues that this is a comment on the similarity between the gay male obsession with uniform and the fascism of the police. Here was the erotic gay symbol acting as the fascist oppressor. Fascinating!

Now that does my mother no good. But as a structural analysis for a gay person who is concerned with those images, the question becomes what can we do about it? Should we just analyze it or should we point the way to a new film reference? A lot of these critics are frankly admitting that Hollywood is never going to change and that all we can do is analyze it and wait for it to pass. The independents are where we should be looking and I think that's where the film criticism is going to come.

Cindy: What are we seeing in lesbian and gay independent film?

Vito: I wondered for a long time why there were no gay films. The feminist movement started and it wasn't long before there were films by women on every subject. But gay films are coming, it just took awhile. I went to the International Gay Film Festival (in San Francisco) — I was thrilled! There were gay films from five countries. It was the beginning of something no one had ever seen before. The fact that lesbians and gay men have cameras in their hands all over the world. . . .

Cindy: I was struck, in both "Word Is Out" and "Greetings from Washington, D.C.," by the fact that during the editing, the filmmakers involved so many different lesbians and gay men. They said "What should stay? What should come out?" It made that film special. What does this new documentary style mean for lesbian and gay liberation?

Vito: I was in San Francisco for the opening of "Greetings From Washington," where there were 1,500 people. That was an experience! I have a very heightened sense of community; if I have any commitment to something concrete, it's to this idea that we're a community. Despite a lot of political differences, there's a basic commitment that lesbians and gay men are going to treat each other like people. I never in my life felt that as strongly as the night I introduced "Greetings," and that was when I first realized that because of "Ward Is Out" and "Greetings," an entire new form of documentary had been created. It also happened with "Witches, Dykes, Faggots, Poofers" by Digby Duncan, from Australia, where there was so much input from the community that it became a community film.

I'm not saying that will be the wave of the future, because for me films with a personal vision will always be what I'm most interested in. Documentary is a changing thing — we live in an age of the docu-drama, which is sort of a falsification of history for the purposes of art. I see "Word Is Out" and "Greetings" as the exact opposite of that, because they are films that are made by the people in the film. It's the ultimate community project.

Cindy: It strikes me that lesbian and gay filmmaking is so young that we are recapitulating the whole history of filmmaking. We are in a documentary stage now, which is how filmmaking began. Maybe we just aren't ready to do dramatic films.

Vito: We want fiction to serve us in ways that only documentary can. We couldn't create a fiction film that would be more powerful than what we've really been through together. That's why I loved the use of people's own pictures in "Greetings," it created for us little homes of lesbians and gay men. Birthday parties, Christmas trees, pictures on their parents' mantels, all the things that we are, then suddenly it goes into the march. All of these people left their homes and came to Washington to march for a purpose. We have an unbelievable desire to make a fiction out of our lives, because Hollywood taught us that everything could be beautiful.

Cindy: Is part of our problem that we want a Gay Hollywood and that's not going to happen?

Vito: Yeah. Because Hollywood is based on things that have nothing to do with what we are trying to achieve. The thing that I like about "The War Widow" is that he creates a fictional

story out of what was the story of thousands of women who left their homes and moved to the city to make a life for themselves. That's what moved me so much. If we could create the kind of fiction that shows what is possible from our lives, it doesn't matter that it's not a true story, it only matters that the feeling is true.

I'd like to see fiction films made from our lesbian and gay ancestors' lives. What's wrong with that? Why can't we do that? So we've arrived back at wanting a wonderful, old Hollywood movie which would show our idea of what our lives were like, rewriting our history. But could that be valid? I think so.

Cindy: But how do we stay forward looking? As lesbian and gay people trying to make films, it seems we are trapped between "home movies" like "Greetings From Washington, D.C." and fiction that is just nostalgic and doesn't carry us forward.

Vito: I think that's right. If I was going to do a movie I'd think about doing one on Judy Garland, but it could be a very radical thing. Some men have already made very radical statements with those images.

Cindy: Maybe this stage of filmmaking reflects where the movement is right now. The article in the Village Voice ("Five Gay Guys Sitting Around Talking . . .") seemed to say that the gay movement is dead. Is it really?

Vito: The way that we presented ourselves was very misleading. It sounded like we were the original radicals and we weren't. Arthur Bell had to edit the interview. I don't mean this as a cop out, but if anyone had sat through those eight hours, they would have come away with a much different opinion of what went on that night. None of those people, except Arthur Evans, were architects of the gay liberation movement.

I don't think that the gay movement is dead. In fact, I think it might even be more powerful now, simply because ten years have brought us the incredible visibility that we now have. And I really do believe that revolution by example supersedes almost everything. I think that the most valuable thing that was said that night was when Stuart Byron, reacted to Arthur Evans by saying "Who did you think we (in GAA) were ten years ago? You must have known that we were essentially middle-class professionals whose only hope was that someday we could come out as gay on our jobs. And you are talking tonight like we were revolutionaries who were trying to undermine the capitalist structure of this country and change the nation when that's not what we were trying to do at all." [Vito's paraphrase]

Cindy: Are we miswriting our history?

Vito: Probably not. If there's really a truth to all this, and I'm not so sure that there is just one answer, it will arise piecemeal.

The people who started this movement were people like Harry Hay, and I hardly ever read that. I always read that the people who started this movement were the GAA in New York, but that was just a distillation of the truly radical vision, something very different from gay civil rights. So do we write history of a movement which began with radical roots and then became acceptable and middle class, or should it be written as a history of those who are still struggling for the radical ideal of changing society from its roots up?

I'm distressed that gay liberation in the 1980s seems to be gay money is gay power, the clone mentality, and gay people oppressing gay people. I'd like to write the history of the cooptation of this movement by capitalism and by people who have no interest in the original goals of gay liberation, but simply want a bigger piece of the rotten pie.

Cindy: Someone said to me the other day that he was going to stop calling himself gay, because too many people who call themselves gay have nothing to do with gay liberation. Do you think this problem of identity stems from our failure to adequately understand our history?

Vito: We're wrong to assume that just because we're all gay we have anything in common. While I don't think the gay movement is dead, I am at a loss to identify exactly where it is going right now. Marty Robinson said the best thing I've heard about the difference between 1969 and 1981, he said "The difference is that fifteen years ago, young gay people thought of themselves as sick and now they think of themselves as oppressed."

Cindy: Do you think that the most radical thing that lesbian and gay films can talk about now is sex roles? Rosa von Praunheim has tried to bring a Marxist perspective into his films and that doesn't seem to sit well with very many people.

Vito: Well there we get into the humanism vs. marxism debate, not that they can't co-exist, and my whole feeling that I do not want to be yelled at — by Rosa von Praunheim, I guess!

I was much more interested in the issues that he didn't discuss, than the ones that he did. I am interested in attacking the impulse in my own people to fight over issues that they needn't fight with each other over. So I'm much more interested that Rosa von Praunheim couldn't deal with the lesbians being upset with Grace Jones that day (when she took off her shirt at a concert) but he could show Bruce Voeller in his suit for 20 minutes. If the issue is buying into these roles, then let's talk about sexism and gender identification and role playing.

I think the most important issue in films is to redefine promiscuity and illicit sexuality, and I don't see any films doing that.

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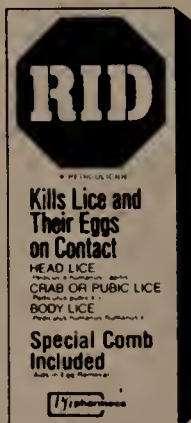
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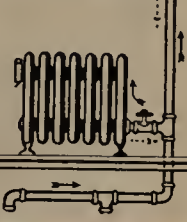
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Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth	338-9472
128A Tremont St. (4th Floor)	(Hotline) 428-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Society/Support Group	
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Gled Day Bookshop, 22 Bromfield St. Boston, 02106	542-0144
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chendlar St., No. 5, Boston 02118	
Cauldron Exp. Theater, 22 Randolph St.	878-8819
Chiltern Mountain Club	247-1206
Box 104, 104 Charles St., Boston 02114	
El Comita Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Community Center, 104 Charles #169, Boston 02114	
GAY HOTLINE (8pm-Mid.)	426-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gay Professional Men's Group	944-4818
Gay Recreationel Activities Committee	
Box 8774, Boston 02114	327-2620
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian end Gay Folkdancing	661-7223
c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (6-12pm.)	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 388, Kenmore St., 02215	277-3454
Parents of Gays	542-5188 (days), 426-9371 (nights)
Political Pleca	287-9150

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians end Gay Men Against the Right)	445-3604
c/o GCN, Box 4, 22 Bromfield St., Boston 02106	
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02106	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay end Lesbian Advocates end Defenders), 2 Perk Sq.	428-1350
Harvard Committee on Gay end Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 22 Bromfield, Boston 02108	
Mess Gay Political Caucus	
Box 179, 118 Mess. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02118	542-5415

STUDENT

Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	
Gay/Lesbian Concern Group of Boston College	
Boston College, Chestnut Hill MA 02167	262-2473
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info.	495-5478
Gays at MIT, Rm. 50-306, Cambridge 02139	253-5440
Northwestern U. Lambda	
255 Eli Ctr., N.U., Boston 02115	
Tutts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Counterpoint Publ., Box CY 442, 400 Comm. Ave., Boston 02215	
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students Health Profs)	354-5910
Gay Professional Women's Assn., Box 308, Boston U. Sta., Boston 02215	
Jenus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186 1/2 Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tutts Woman's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	661-1316

RELIGIOUS

Am Tikva	524-1617
P.O. Box 11, Cambridge, 02138	628-3988
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pl., Cambridge	497-1254
Integrity, P.O. Box 2582, Boston 02208	282-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Alyson Publ., 75 Knaeland, Boston	542-5679
Boston's Other Voice, WROR, 98.5FM	
Closet Space WCAS (740 AM)	Ketherline: 723-8327
Common Ground, WMBR, 88.1FM	
Esplanade	787-1064
Feg Reg	661-7534
Gay Community News	428-4469
Good Gay Poets	681-7534
Hit Parade, 104 Charles St., Boston, 02114	658-6494
Lesbian end Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	542-5879
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Melanie	494-8810
Persephone Press	
Box 7222, Watertown 02172	924-0338
Women's Educ. Media, 47 Cherry St. Somerville 02144	666-0350
Xanadu Graphics, 143 Albany, Camb. 02139	681-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	428-9444
Belvilla & Assoc.	266-1450
Boston Gay Nurses Alliance/Gay Health Workers, Box 873, Randolph 02368	
Fenway Community Health Center	267-7573
Gay AIAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 873, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mess Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tepestry Counseling Inc., 20 Sacramento St., Cambridge.	681-0248
Tutts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Votz/Taylor, MD Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459
M. Zucker, acupuncture	
173 Mt. Auburn, Cambridge	924-3332

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	878-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies, 733 Boylston St.	262-2480
Chaps, 27 Huntington Ave.	266-7778
Delivery Entrance, 12 Wilton St.	783-5701
Elbow Room, 100 Chandler (at Clarendon)	338-8447
Harry's Place, 45 Essex St.	482-9040
Boston Remrod, 1254 Boylston St.	266-2988
Jacques, 79 Broadway	338-9066
Napoleon Club, 52 Piedmont St.	338-7547
Paradise, 180 Mass. Ave. (Cambridge)	864-4130
Playland, 21 Essex St.	338-7254

Skippers, 252 Boylston St.	262-5735
Somewhere, 295 Franklin St.	423-7730
Sporter's Cafe, 228 Cambridge St.	
Together, 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LeGrenge St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Centrel Middlesex Sociel Club, Box 470, Maynerd 01754	263-9607
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gey Hotline	756-0730
Mess. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montchusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Merblehead, 01915	745-3848
Provincetown 24-Hour Drop-In Center	487-0387
Survivel Crisis Line	471-7100

RELIGIOUS

Joneh Community Church	
Box L83, Naw Bedford, MA 02745	997-5801
Dignity Merrimack Valley	
P.O. Box 321, Methuen 01844	851-8711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Cantar St., Provincetown 02657 (4-8pm)	
Lesbian Support Group, Mercy Otis Warran Women's Center, 298 Mein St., Hyannis 02601	771-6739
New Bedford Woman's Clinic	999-1570
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01603	791-5127
Women's Meeting House, 89 Downing St. 01810	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Selem St. College, Salam 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield	
01201, Berkshira County Info	447-7818
Lesbian and Gay Men's Counseling Collective	
408F Student Union, UMass, Amherst	545-2645
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Togathar, Box 427, Forest Park Sta., Springfield 01106	

WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywoman's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Woman's Caucus, Amherst	545-3438
Lesbians United	
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Woman's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3062, 774-5464
Women's Media Project (WMUA, 91.1FM)	545-2876
Womofyre Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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STUDENT

Lesbian & Gay Men's Counseling Collective	
408F UMass Student Union, Amherst	545-2845
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amharst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01287	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	
M-F 8-11 pm	624-6869
Gay Spirit (WVUH, 91.3FM) Thurs 8:30pm	
Gay Youth	624-6869
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-8C, Hartford 06103	547-1281
NAMBLA/CT	824-6869

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
ShorelineWoman	747-5451
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	481-3575
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	525-2382
Women's Center, UConn, Box U-118, Storrs 06828	646-4900
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 814 Orange St., New Haven 06510	347-9411

STUDENT

Eros, Gay Students et Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. Collage	442-7458
P.O. Box 1295, New London 06320	
Gey Student Ctr. Yale	
Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yeliesbians, P.O. Box 2031, Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Betden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Centrel Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Denbury)	748-5341
Gay Health Workers at YNH, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I., Box 6563, Providence 02940	728-9269
	728-6023

MEDICAL/COUNSELING

Providanca Gay Group of AA	331-2047
Counseling & Consulting	
161 Prospect Hill, Newport 02840	847-7229

WOMEN

Gay Woman of Brown, c/o Sarah Doyle Woman's Center,	
186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368
Women's Growth Ctr.,	
97 Knowles St., Pawtucket 02860	728-6023

STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Providence Gay Youth Group	272-9247

RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged end handicapped), Rev. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	485-3144
Nashua Area Gays, P.O. Box 3472, Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-3144
NH Lambda, Box 1043, Concord 03301; Concord 224-3785, 748-3339; Portsmouth 431-1541; Nashua 889-1416	
Keene 339-4327	
Speakers Bureau, Box 521, Concord 03301	

MEN

Central N.H. Men's Support Group	
67 Thorndike St., Concord 03301	Joe 224-6931
Seacoast Gay Men, P.O. Box 1394	Portsmouth 03801

WOMEN

Full Circla, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229	
Iris, a women's club,	
40 Pleasant St., Portsmouth 03801	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Campus Gay Awareness, Mem. U, UNH	
Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

Vermont (802)

Andrews Inn, Bellows Falls	463-3966
Gay and Lesbian Hotline of VT	862-4296
Gay Student Union, U of Vt, Burlington 05401	
Gay People at Middlbury Box D56, Middlbury College, 05753	
League of Gays (LOGS) Box 703, St. Johnsbury, VT 05819	633-4047

Calendar

weekly events

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events (with info #s): volleyball (Dec 266-2147); running (825-0181); swimming (227-5363); tennis (744-5498); basketball (236-1914); rollerskating (254-7764).

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

sunday

Boston, MA — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No admittance after 8. \$2.

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Cambridge, MA — Women's Non-competitive Softball. Magazine Field. Memorial Dr. and Magazine St. (across from Stop 'n Shop). All women welcome. 3:15-5:15pm. Sponsored by DOB.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

coming events

sept 13 sun

Boston, MA — Spaghetti supper and wine party to benefit the Lesbian and Gay Focus of the People's Anti-War Mobilization. Help fight the New Right and the Family Protection Act. Arlington St. Church, 355 Boylston. \$2.50 donation (less if unemployed or on welfare). Info: 424-1178.

14 mon

Cambridge, MA — Parents and Friends of Gays meeting open to all. Sherrill Helf Library of Episcopel Divinity School. 99 Brettle St. 7:15 pm.

Boston, MA — Lesbian and Gay Pride Committee meets every 2nd and 4th Monday year-round. Info: 262-4777.

Boston, MA — Lesbian and Gay Pride Committee meeting, 7:30pm, at the BAGLY (Boston Alliance of Gay and Lesbian Youth) office, 128A Tremont, 4th floor (near Park St.) New members welcome. Info: 262-4777.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, and offering informal concerts. Interested musicians (& listeners!) call Mark 236-4888, Rachel 742-7997 or Frank 266-9423.

Northern VT/INH — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

monday

Watertown, MA — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

tuesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

Boston, MA — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

Bridgewater, MA — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

Brettleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.). 8pm. Tuesdays and Thursdays. Info: 661-3633.

Somerville, MA — Somerville Women's Center Coffeehouse, 38 Union Sq., presents Patti DeRosa with contemporary folk music. 7:30-10:30pm. \$2 donation. Refreshments. Drug and alcohol free. If you'd like to help or perform call 828-6311. All women welcome.

Boston, MA — Gay/Lesbian Concern Group of Boston College. Haley House, 314 Hammond St. Chestnut Hill. All invited. 8pm.

15 tues

Boston, MA — Liz Rodgers, lawyer in National Lawyers Guild sexual harassment, anti-discrimination, union, and affirmative action cases, will speak on "What it means to be a 'Guild' lawyer," at BU Law School Rm. 870, at 7:30pm. Info: 542-5415.

17 thurs

BOSTON, MA — WE'RE BACK! AND DO WE NEED HELP?? (YES!!!) GCN PROOFREADING AND LAYOUT. SEE THURSDAYS ABOVE FOR DETAILS.

18 fri

BOSTON, MA — OK FOLKS, SUMMER BREAK'S OVER. ON TO THE FALL BREAK. COME TO GCN ANY FRIDAY EVE AND GET YOURS WHILE HELPING SEND OUT THE PAPER. REFRESHMENTS. SEE FRIDAYS ABOVE FOR DETAILS.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 18 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — Sons of the Suns, a weekly meeting for homeless gay men over 18. Center Club, 48 Boylston St. (second floor). 9:30am. Info: 247-9141.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Boston, MA — N.U. Lambda, Northeastern's social/sport group for lesbians and gay men and their friends, meets every Wednesday at 266 Eli Center. 7pm.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

Boston, MA — SUMMER FRUITS: Creative works by Boston gay men: Theater (Boys Curse, choreopoem performance by clover chango); dance (original choreography with poetry by Beaker Jones/Tim Conant); visual art (New Forms of Drag by Gene Mignolla of Fruit of the Moon Designs). Cauldron Experimental Theater, 22 Randolph St. (off Harrison Ave. near Dover T stop) Sept. 18 at 8pm; Sept. 19 at 4pm; Oct. 2 and 3 at 8pm. \$3/4 suggested donation (more if/less if). Fresh fruit and punch.

19 sat

Boston, MA — Cauldron Summer Fruits (see 18 fri above)

Boston, MA — Chiltern Mt. Club. Weekend in Nantucket. Info: Dan (817)255-7152.

Boston, MA — Chiltern Mt. Club. Middle Charles River canoe trip. Info: Wayne 536-3496 or Judy 662-1438 (h) or 437-2822 (w).

BOSTON, MA — CHARLES RIVER RACE, 5K and 10K FOR LESBIANS AND GAY MEN. TO BENEFIT GCN! \$3 race fee. At 1pm at the tennis courts east of Longfellow Bridge on the Esplanade. (Racers come noon to 12:45.) Spectators welcome! Info: 426-4489.

Boston, MA — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. (Except during July and August. Next meeting Sept. 9.) Info: 542-0144.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Help to organize our resistance to Reaganism in Boston and nationwide at the All-peoples' Congress in Detroit and the National Days of Resistance in November. Info: 424-1176.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Bridgewater, MA — South Shore Gay and Lesbian Alliance. Social/supper every other Thursday. Info: 583-8447.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

friday

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY, REFRESHMENTS AND GOOD TIMES!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Hartford, CT — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

Concord, NH — Central NH Men's Support Group. Meets every Friday eve at 67 Thorndike St. Info: Joe 224-6931.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

Boston, MA — Chiltern Mt. Club. Eastern States Expo. Info: Don-Paul (401) 647-5112.

Washington, DC — "Solidarity Day" March on Washington. Info about marching with lesbian/gay contingents and housing: (202) 387-4349 between 7:30 and 10:30pm, or (703)532-3249 after 11 pm.

Cambridge, MA — "Legal Issues for Gay Men and Lesbians." Exodus Center. All-day conference. Info: 266-0612.

20 sun

Boston, MA — Come Celebrate our Birthday! (Fenway Community Health Center.) At Buddies, 733 Boylston St. 1-4pm. Tickets \$12 at the door (\$10 in adv.). Free food (buffet/brunch), entertainment and raffle.

Northampton, MA — Sweet Honey in the Rock concert at Greene Hall, Smith College. 2pm. Info: (413) 584-2637.

21 mon

Somerville, MA — Women's Center Coffeehouse presents E.J. Graff reading poetry. Open 7:30-10:30pm. 38 Union Sq. \$2 donation. Info: 628-6311.

22 tues

Boston, MA — GCN regular membership meeting. Special meeting to discuss publishing a GCN anthology with Pet Gozamba and David Newton. Please come if you're interested in the project. 8:30pm. 22 Bromfield St.

The deadline for Calendar Items is Tuesday at noon for the following issue.

Here, before our very eyes, the Socialist Workers Party (SWP) performs a magical act more spell-binding than pulling rabbits out of a hat or sawing a smiling woman in half. The SWP levitates the whole lesbian and gay movement and sends it to orbit around the moon, where we won't disturb "worker-Bolsheviks" with our strange apparel and lewd behavior. What's behind this trick? "Social weight," that's what, and the SWP claims we lack it. Fairies, as everybody knows, resist gravity, whereas the comrades of the SWP are very, very grave indeed.

Thorstad, Forgione, and Hill are all gay activists and former members of the SWP, and they have done all gay and progressive people a great service by editing and coming out with documents which the SWP leadership would prefer to keep in the closet. Gay comrades in the SWP struggled long and hard to get their party to take up gay liberation in a principled and programmatic manner. They failed, but the record of their struggle is open to our inspection and there are lessons to be learned. The SWP documents are important not so much because they reveal the workings of a particular left group with 1,500 members, but rather because they reveal so much about how the mechanical left in general relates to living struggles.

People who are unfamiliar with the language of the Marxist left may initially have trouble with these documents, but the editors help in the translation by providing glossaries of terms like "cadre" and "polyvanguardism." In the words of editor Thorstad, these are the only works publicly available "to document in detail the gyration of a leftist group around the subject of homosexuality and gay liberation." As such, these works should interest anyone committed to or curious about socialism and gay liberation.

When Thorstad resigned from the SWP in 1973, he wrote a letter to the party stating that "the party's attitude toward homosexual oppression (and indeed sex questions in general) has reached a point where gay comrades who are unwilling to divorce their struggle against their sexual oppression from their politics are being forced to make a choice between gay liberation and revolutionary socialism. This is, to be sure, a false choice; for a Marxist, the commitment to gay liberation is inseparable from a commitment to revolutionary

socialism, and vice versa. Yet the party's determination, after a fleeting flirtation with gay liberation in early 1971, to demote it from a political to an essentially personal issue, is forcing this choice upon its members."

Just what *was* the party's policy toward gays and the gay movement? In the late sixties the SWP unofficially banned gays from party membership as a "security risk" — "on exactly the same grounds," wrote Thorstad, "that McCarthy demanded their exclusion from the State Department." Whereas McCarthy, like other reactionaries before and since, had raised the spectre of The Commie Queer during the witch-hunts of the 1950's, the SWP capitulated to reaction and thus split its own ranks.

In June of 1969 the cops raided the Stonewall and drag queens led a resistance which gained steam and quickly became the current gay liberation movement. The impact on the SWP was delayed. As late as February 1970, the SWP National Committee was officially justifying the exclusion of gays on grounds of security; the party's youth group formally adopted such a policy in August 1970. The growth and militance of the gay movement itself, however, forced the party to abolish this policy at the end of the same year. The SWP never stated that the policy had been *wrong*; it merely recognized that the policy was subject to ridicule, and that the gay movement might offer potential recruits.

During the first half of 1971 the SWP seemed to orient itself toward the gay movement in a fairly positive manner. The party newspaper, The Militant, carried articles on gay struggles in many issues; the party held public forums on gay liberation and Marxism; and the party helped to build gay demonstrations. "The party's involvement had hardly begun," wrote Thorstad, "when the brakes began to be applied" — by the leadership, not the rank and file. One party leader, Nat Weinstein, warned that "Undue emphasis on minor issues can give an organization like ours an exotic image." As Thorstad wrote, Weinstein claimed that workers "were too tired anyway to worry about sex; he thereby suggested that gay liberation could only appeal to the upper classes of society (a stupid rehash of the Stalinist notion that homosexuality was a product of 'bourgeois decadence')." And like many straight leftists, Weinstein regarded the closet as being primarily a refuge from oppression, rather than being a prison most of us know it to be.

If leftists like Weinstein view the closet as a luxury hideaway, this reflects their bias that gay sex is to "real" sex what caviar is to "real" food: an unhealthy, acquired taste for which "real" workers have no stomach. John Lauritsen, then a gay party member, wrote in response, "When Weinstein writes, 'This absence of a daily grinding exploitation and overt physical oppression in gay people's lives in contrast to the lives of Blacks, Browns, women and workers', we can see that his image of a worker is so stereotyped that a gay person couldn't even be one." Queer-bashing is "overt physical oppression" and heterosexism is used to discipline, divide, and exploit us all. If a black working-class woman comes out as a lesbian, just how many units of "social weight" will she lose when measured in the scales of the SWP? Aside from the fact that most gays *are* working-class, it must be said that the closet can be a living hell even for wealthy gays.

In May of 1973 the SWP leadership published a "Memorandum on the Gay Liberation Movement," a cowardly and contradictory document. "In a nutshell," Thorstad wrote, "the memorandum had two basic flaws. First, it reduced the gay liberation struggle to a struggle for gay rights . . . Second, the memorandum was not honest. While claiming to hold open the door to possible party participation in the gay movement (albeit with an incorrect program and analysis) it . . . in fact, laid the groundwork for abstention from it." What, one might ask, is "incorrect" about struggling for gay rights? Nothing at all, but members of a revolutionary socialist party have the right to expect a more comprehensive political program than one gets from the Democratic Party or The Gay Rights National Lobby. The SWP leadership castigated the gay movement for not being radical enough, yet by default it sided with precisely those forces in the gay movement which have pursued gay rights *at the expense* of gay liberation.

In one respect the SWP leadership was even more conservative than almost any run-of-the-mill gay reformer: it refused to sanction that early battle-cry "Gay is Good," though it never objected to slogans like "Black is Beautiful" or "Sisterhood is Powerful." One party leader hedged the issue by writing, "The vast majority of individuals in this society *prefer* either homosexuality or heterosexuality, think one or the other is *better* for them. Obviously, we are not going to make it a matter of party policy to tell people they are *wrong* to have a personal preference." How does gay being good make straight come bad? The real issue is heterosexism, which is no more a "personal preference" than either racism or sexism, and a "vanguard party" should take a lead in fighting it. Most people in this society no doubt think that capitalism is better for them than socialism, but the SWP does not abstain from struggling against this "personal preference."

In retrospect, we can see all too clearly the bind which the SWP leadership felt itself to be in: the gay movement was too big and vital to be ignored, yet it remained leprous and dangerous to embrace. Is gay good or not? Party leader Barry Sheppard refused to answer in 1973, claiming that any answer would open a Pandora's box containing more monsters than recruits: "For the party to adopt a position on the question of the value of homosexuality vis-a-vis heterosexuality would be a diversion from our purpose. It would open the door to further debates on the nature and value of homosexuality in the party, and on other related questions such as the nature and value of other sexually-related activities and desires (sadism, masochism, transvestism, fetishism, etc., all of which are raised and discussed in certain sections of the gay liberation movement . . .)."

Yes, gay liberation means opening one door after another in the social and sexual cell-blocks we find ourselves in, but the SWP prefers to keep certain doors locked and guarded. When Thorstad left the SWP and became active in The North American Man/Boy Love Association, the SWP leadership not only slandered him but also went on to twist and obscure the issue of cross-generational sex within the left and the gay movement. Likewise, the SWP's "Memorandum on the Gay Liberation Movement" concluded with a section on "dress and decorum" which lays down the law that male comrades can't wear dresses: "If our image were to become exotic, that would stand in the way of recruiting and influencing masses of people justifiably suspicious of people that are obviously eccentric. A political person who deviates too far from the social norm in questions like that of dress has lost or never had a sense of proportion about what is politically important and what is secondary. The wearing of this or that kind of clothing has nothing to do with being a revolutionary."

The SWP leadership has *no* sense of proportion if it really believes that transvestism is *so* much more exotic and eccentric to the masses than Trotskyism itself. It also shows a shocking ignorance of history. Medieval chastity belts, the Islamic veil, Chinese footbinding, and modern high heels — the struggle of women against this kind of "dress and decorum" has a great deal to do with being a revolutionary! When 19th century feminists forsook hoop-skirts in favor of pants, and when 20th century faggots hit the streets dressed in beards, pearls, and frocks, they were both revealing what a drag all our notions of masculine utility and feminine beauty can be. Dress and decorum are not too trivial to deity rulers and discipline slaves; when masses of people deviate "too far" from such social norms, this can signal a revolution. (An anecdote belongs here:

Continued on Page 2



Tinkerbell Meets Trotsky: The Revolution Betrayed

GAY LIBERATION AND SOCIALISM: Documents from the Discussion on Gay Liberation Inside the Socialist Workers Party (1970-1973).

Selected, introduced and with commentary by David Thorstad. \$9.00, postpaid.

NO APOLOGIES: The unauthorized publication of internal discussion documents of the Socialist Workers Party concerning lesbian and gay male liberation. Part 2: 1975-1979.

Steve Forgione and Kurt T. Hill, editors. Introduction by David Thorstad. \$6.00, postpaid.

(May be obtained from: L/GRMG, 415 W. 23rd St., Box 11F, New York, NY 10011.

Checks payable to Steve Forgione.)

BOOK BOOK
GAY COMMUNITY NEWS
REVIEW REVIEW

Continued from page 1

Thorstad wrote that in 1971 "I was asked to urge a comrade. . . to leave a social at a party convention for being in low drag. I refused; instead, I danced with him as a sign of solidarity. I subsequently learned that he did leave, at the prodding of another gay comrade, more malleable than I.")

Having applied the brakes on gay-related work in the early 1970's, the SWP stepped on the gas once again in 1977, when mass gay struggle erupted nationwide against right-wing anti-gay crusades. For two years the SWP was again fairly active in the gay movement, yet they couldn't recruit a single gay activist. Thorstad wrote, "Gay fish . . . weren't biting because they were suspicious of the SWP's line." Rather than change their backward line, the SWP leadership dismissed the gay movement as being socially lightweight and marginal. By 1979 the SWP had taken "a turn to industry and the working class" which also involved a mechanical turn *away* from the women's and gay movements. Nevertheless, the SWP was forced to take a stand — or a hop — on the 1979 National March on Washington for Lesbian and Gay Rights.

Lo and behold, the SWP responded to this civil rights march just like the National Gay Task Force did: first with a probe and then with abstention until the eleventh hour, when it managed to raise its disgraced banner. Having abandoned the struggle for gay liberation, it finally abandoned the struggle for gay rights. The SWP operated on the principle that real workers worked in factories, and that gay people weren't real workers. An article published in *The Militant* in 1979, "The class struggle road to winning gay rights," was headed with a photograph of West Virginian miners during the 1978 coal strike. The caption read: "Their fight altered political climate in U.S., pushing back ruling class that is responsible for all forms of discrimination, including gay oppression." Now imagine an article on the miners' strike which would be headed with a photograph of drag queens kicking in a chorus line. The caption might read: "They kicked the crap out of bourgeois morality, which enslaves everyone under capitalism, including West Virginian miners." Needless to say, the SWP buried coverage of the gay march on Washington further back in its party paper than most of the bourgeois rags did.

The same SWP article on "winning gay rights" went on to claim that "events that seem to have nothing to do with gay and lesbian rights . . . have represented big advances for the gay rights struggle." Among such events, the SWP article listed the Iranian revolution along with the miners' strike. Overthrowing the Shah was one step forward for Iran, but Khomeini's Islamic Republic was at that very time executing gays and prostitutes, jailing socialists, oppressing national minorities, and forcing women to wear the veil. If gay people are going to be liberated first and foremost by West Virginian miners and Iranian mullahs, then of course there is no need for what the SWP article dismissed as "the so-called gay movement."

Heterosexism within the SWP took both crude and subtle forms. One woman expressed panic that the party was becoming "a conversion school for lesbians" and a "haven or hospital" for "Gay people and man-haters." More subtly, a male party leader claimed that whereas sexual freedom was a legitimate concern for gays, it was not an issue which the SWP should press in the women's movement, where it might end up "alienating many healthy women who are not yet prepared to fight around the issue of winning sexual freedom." Note the implicit distinction between lesbians and "healthy women." This man also claimed that working-class women "are repelled by what must appear to be an inexplicable *preoccupation* with sexual gratification." It seems lesbianism, luxury, and lust are all synonymous, whereas working-class women are sexlessly straight.

Socialists should be the greatest champions of sexual freedom and gratification for workers, both for its own sake and as a means of undermining patriarchal and capitalist discipline. Women at the bottom of the social pyramid suffer the greatest burdens of sexual slavery and can become the greatest fighters for sexual freedom. They are the ones who most often end up on the butcher block when seeking abortions, they are the ones who have the fewest resources to fight courts which kidnap their kids because mom is a lesbian. The SWP is a clear case-study of socialists who can't wage a consistent struggle against sexism because they refuse to struggle against heterosexism.

The question of the "social weight" of gays is debated throughout these documents. "Gays," wrote a certain comrade, "because of their size and placement in society, and the relationship of their oppression to the central institutions of society, have much, much less strategic importance than do Blacks and women and other allies. That's our assessment." In this debate, gay comrades were at a disadvantage. As editors Forgione and Hill point out, "They entered the ring each time with one hand already tied behind them. They accepted the 'social weight' scale of oppression and the tricks the leadership played with it." In one protest against the party line, Forgione wrote, "If Blacks only comprised, say, 10 percent of the Cuban population, and the Cuban leadership proceeded to discriminate against them in the same way lesbians and gay men have been and still are, would the SWP still have remained virtually silent on the oppression of Afro-Cubans as has been done with lesbians and gay men to date? Obviously not. ATTENTION THOUGH: *this is the further logical progression of the social weight/peripheral game and where it leads to!*"

There is a remarkable convergence between Forgione's argument and an argument I myself made when I was in combat with certain Stalinists who had zigged into the gay movement (before they zagged straight out again). "Assuming," I wrote, "that 10 percent of the Cuban population is gay, and considering the social and political restrictions still imposed on gay Cubans, isn't this a serious division in the working class? If 10 percent of the Cuban population were lavender-skinned and were subject to such restrictions, wouldn't this be considered a racist outrage? If gays are 10 percent of the population, does this mean we carry 10 percent 'social weight'? Doesn't heterosexism affect the entire population? Keep everybody scared? Can't the influence of a minority have a major effect on society? Aren't socialists a smaller minority than gays in the U.S., and don't they intend to have a major social influence?"

The SWP leadership could scoff and claim that a few socialists can convert masses to socialism, whereas gays are likely to remain a minority under any circumstances. They do not grasp the true aim of gay liberation. It is not, as gay SWP comrades tried to explain, merely an attempt to stake out a wildlife preserve for an exotic species of creatures called gays: it is a struggle to liberate *all* people, it is a wildcat strike on the sexual and social assembly line which turns out Heterosexuals, Homosexuals, and Bisexuals the way General Motors turns out cars for the market. Marx claimed that the working class had the historic role of abolishing the class system and of freeing humanity: in the words of the socialist anthem, "The international working class shall be the human race." Gay liberation likewise seeks to make all people "queer": more diverse and richly human.

If gay liberation had been explained to the SWP leadership in such "dialectical" terms, perhaps they might have said, "Now you're speaking our language!" More likely, they would have been scared out of their skins. What can gays now expect from the SWP? Lip-service to "the democratic rights of gay people," a leaflet here, a banner there — that and no more. The SWP's paper carried not one word about the gay uprising in San Francisco at the time it occurred, not one word about an event which black feminist Flo Kennedy called "the most important anti-Establishment action of the past decade." And when Tony Adams, a black gay SWP member, was murdered in Salt Lake City, the SWP paper took over a month just to report his death. Forgione and Hill make this comment: "After some initial protests to the local police, and a few articles in *The Militant*, Tony was just forgotten. . . . The fact is, this was a 'gay murder' and not a nice, clear case of government harassment of a socialist on the job. . . . That the SWP, well-known for its defense campaigns, had *this time* decided it was not opportune to launch one, *speaks volumes*."

How can the left possibly measure the "social weight" of gays if it fails to realize that heterosexism is a vital, animating force *on the right*, regardless of the place of gays in the economy? With such a simple-minded class-analysis, how does the left explain the fact that the Nazis didn't build alliances with the Jewish middle-class and spare them from the death-camps? The Nazis never dared to vilify *workers* as such, and in fact

capitalized on leftist symbols and rhetoric. Likewise, the Moral Majority takes liberal pains to deny any racism or sexism on its part, though it proudly proclaims its horror of gays. By any strict Marxist analysis people in power (or taking power) should not make such "irrational" attacks on economically diversified groups like Jews and gays, *but they do*. They do so because general social repression proceeds more efficiently under cover of consistent attacks directed at specific, vulnerable social groups. The mechanical left has no understanding of mass psychology; the right does, and gains ground.

The SWP claims to inherit and extend the revolutionary tradition of Marx, Lenin, and Trotsky. Let's look at this tradition on its own terms. Marx argued that every social upheaval advances new sectors and layers of the population into struggle, and that socialists should consciously join ranks with these social forces. The SWP, on the contrary, turned its back on a militant gay movement. As for Lenin, he said that the ideal of every revolutionary socialist "should not be the trade-union secretary, but *the tribune of the people*," and that real socialists should be "able to react to every manifestation of tyranny and oppression, no matter where it appears, no matter what stratum or class of people it affects." In its mechanical "turn to industry," the SWP abandoned the tribune of the people in favor of trade-union secretaries; having abandoned folks with no "social weight," like its own gay member Tony Adams, the SWP has also abandoned that old and sound socialist principle, An Injury To One Is An Injury To All.

And what of Trotsky, the guiding spirit of the SWP? At his best he expressed feminist inklings that the personal is political. "In politics and economics," he wrote, "the working class acts as a whole and pushes to the front rank its vanguard the Communist Party. In domestic life the working class is split into cells constituted by families!" Shortly after the Russian Revolution, the Soviet Union scrapped the old Tsarist laws against gays and greatly advanced the rights of women. But all these and other social gains were rolled back when Stalin established his dictatorship. There were mass arrests of gays, and social shackles were placed again on women. In *The Revolution Betrayed*, Trotsky wrote, "The most compelling motive of the present cult of the family is undoubtedly the need of the bureaucracy for a stable hierarchy of relations, for the disciplining of youth by 40,000,000 points of support for authority and power."

That is Trotsky speaking as a rebel against the tyrant Stalin, and he sounds almost like the anarchists whom Trotsky and Lenin had once suppressed. In the debate in the SWP on gay liberation, what side would a reincarnated Trotsky have taken? The rebel Trotsky could have written the same words which Steve Forgione wrote shortly before leaving the SWP: ". . . the undermining of bourgeois morality and its other societal norms is very much a part of the program for socialist revolution. 'Bread, Peace, Land' just won't make it in attempting to mobilize the working class today — especially in the advanced industrial/capitalist countries." But the orthodox Marxist Trotsky could likewise have written this sentence from the SWP's "Memorandum

Continued on page 6

SWEET HONEY IN THE ROCK



Photo: Ellen Shub

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Do Holsters Come In Pink?

REZO STRANGE

by Dan Dakota
The Leaf Press, 1981
154 pp., \$5.95

Reviewed by Frank Abrizio

Westerns are rumored to be huffing and puffing along the comeback trail after nearly three decades of obsolescence, and the timing for a resurgence is perfect. Presumably the Moral Majority has to read something and what better than a cowboy story. The odds, nonetheless, are heavily against their choice being *Rezo Strange*, by Dan Dakota.

What distinguishes *Strange* from the myriad other cowboys who have pounded the trail before him is that he's gay, though only somewhat. This is what lends Dakota's story its scant interest — novelty is what I'd rather say — but he pushes it into the background, supplying a few meaningful glances and occasional trysts and then dropping it altogether.

Chapter headings signal exactly the action they contain — to wit, The Fire, The Fever, Nightmare, and so forth — while *Strange's* gayness (a troubling conjunction of words) is left wholly unexplored, no more important than his cleft chin. He and Gage, his cowpoke lover with one short leg, dig a well, quell a fire, track and murder the villain, and survive, taking time out now and then for a rugged embrace. Meanwhile, we're left in the dark about the reaction of the townspeople to this couple, and curious to know if homosexuality among cowboys is as rife as one suspects. Dakota injects a gay into a rigorously macho world and then makes nothing of the drama implicit in the situation.

Just as well, actually, as his prose style isn't equipped to handle even the simplest of issues. He labors to mimic the spareness, clarity, and frequent beauty of such western writers as Zane Grey and Luke Short, and



comes up with an idiomatic, first-person prose that for all its painstaking simpleness and repetition is tough to wade through. Sample:

We'd shared a lot in less than twenty four hours. Time

can go on and on filled with doing jobs and seeing changes and getting along when a man's alone. Life can be busy. One day with Gage, though, and I had what was like a month of experiences. I looked at him different. We were matched in some deep way. We were close. Sometimes you meet someone and it's like that straight from the start.

The novel that suggests itself from this material, though Dakota hasn't written it, centers on the surfacing gayness always implicit but never explored in westerns. In a world where women are described as being either whores or washed-out wives, it seemed inevitable that the camaraderie between the men would spill over into sexual relationships.

Dakota (it's hard to distinguish him from his characters) might have exploited this idea if *Strange's* affair with Gage had succeeded an intense friendship, just as James Dean's and Sal Mineo's friendship in *Rebel Without A Cause* might have burgeoned into love if the censors had allowed. (The material certainly seemed to be leaning that way.) Instead, *Strange* spies on Gage taking a bath and before you can say "Ah-choo!" they're lovers, as provocative as Ozzie and Harriet.

As for the cowboy novel itself, one can't help but feel uneasy about its rumored revival. Louis L'Amour has stomped this ground for years with a benign popularity, as a quaint and harmless anachronism. But now that he and his implacable ethos of right and wrong have bounced out of the back bins and onto the bestseller lists, all the quaintness has shriveled.

There's not the least attempt to re-interpret the past, only the attempt to return to it, a desire that is over and over again voiced by our cowboy in the White House, and approved by those who elected him. They would have us all reeling back to good old days that never were, to recapture a frontier spirit that solves problems by shooting the villain. These issues have nothing to do with *Rezo Strange*, as no one is likely to be reading it, least of all the Moral Majority. But in the hands of a writer who could write, such ideas might take on a frightening attractiveness. If only we could head them off at the pass.

If only we knew where the pass is.

Things We Weren't to Speak of: Sex, Practical and Political

HERESIES #12: SEX ISSUE

Heresies Collective, Inc., 1981
225 Lafayette Street
New York, NY 10012
96 p., \$4.25

Reviewed by Marsha Maurer

Political discussions and conflicts within women's communities have their ebbs and flows. If several recent GCN articles, party conversation, and *Heresies's* twelfth issue are any indication, sex is riding high on the current wave of much needed movement discussion.

Heresies 12 is called **SEX ISSUE**. Over fifty women contributed their poetry, essays, satire, and visual art, which range from very personal accounts to more distanced reflections — each contribution pushes us to a deeper understanding of sex and feminism.

SEX ISSUE is as varied in content as it is in form. It takes us beyond the simple polarizations of lesbian vs. straight, and violence vs. cuddly "feminist" sex. Instead it presents sex as a complicated mixture of personal experience and political context. Whatever their form or perspective, pieces were consistent in their ability to stimulate new ideas and keep concern for feeling, experience, and open sharing from being obscured by puritanical attitudes.

We have not always been so open, as Joan Nestle reveals in "Butch-fem Relationships, Sexual Courage in the 1950s." At times we have used puritanical ideologies to suppress women within our own communities. This article was very challenging to me because I have been a feminist who dismissed butch-fem relationships as unhealthy reproductions of oppressive sex roles — something we more "liberated" lesbians didn't do. Though I abandoned condemnation awhile back, my ignorance has remained. Joan's article filled that void with this empowering perspective:

Butch-fem women made Lesbians visible in a terrifying clear way in a historical period where there was no movement support for them. Their appearance spoke of erotic independence, and they provoked rage and censure from their own communities and straight society. Now it is time to stop judging and to begin asking questions, and to begin listening . . . If we do, we may begin to understand how our Lesbian people survived and created an erotic heritage. (p. 24)

Another article that got me thinking was Camilla Decarmin's "An Interview With Five Fag-hagging Women." The women interviewed described people and situations, particularly involving gay men, that they found sexually appealing. One woman, Lee, describes her sexual interests this way: "My sexual orientation right now is lesbian sadomasochist with a strong latent interest in gay men and a weaker latent interest in boys, or say, youth. I'm probably a latent faggot." Besides

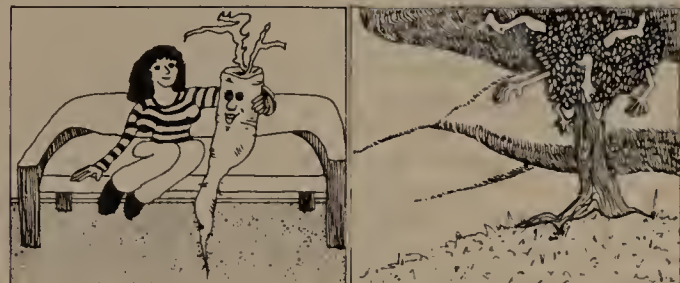
dispelling the myth that cross-generational sex is irrelevant to lesbians, Lee's comments demonstrate the diversity of sexual interest in our community.

Some people might find Lee's description disturbing, but being frightened or disgusted by our sisters' or our own sexual desires is an unfortunate part of our sexual socialization. Remember that "disgusting," "dirty," and "unnatural" are the same slurs that kept many of us in the closet too long.

Both Joan Nestle's article and the Faghag interview reveal controversial variation in the sexual lifestyles of lesbians. These articles, together with Pat Califia's "Feminism and Sadomasochism," and Paula Webster's "Pornography and Pleasure," stand in clear opposition to people in the women's movement who condemn these and other sexual practices. Califia identifies the anti-pornography movement as ". . . the best of the worst of the women's movement." The influence of the anti-porn movement is clear in the National Organization for Women (NOW)'s statement on Lesbian and Gay Rights, which is reprinted in **SEX ISSUE**.

Continued on Page 6

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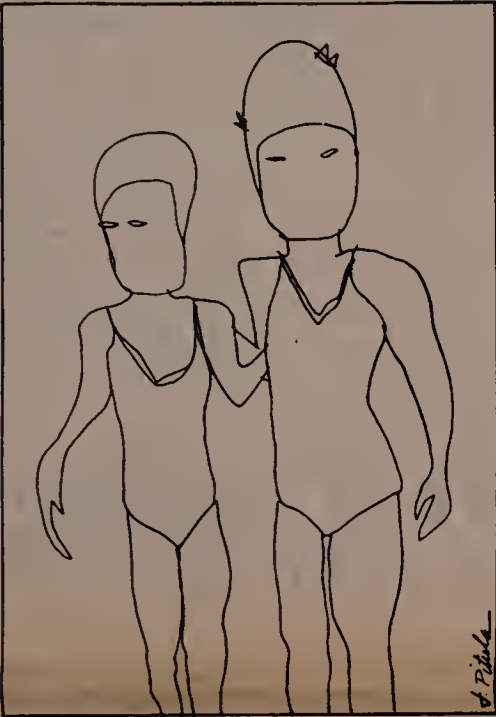
Old Maids in Summer Camps

COME OUT SMILING

by Elizabeth Levy
Delacourte Press, 1981
186 pp., \$8.95

Reviewed by Cindy Rizzo

I have a diary that records in excruciating detail the years that I spent at Camp TSP (Teen Summer Program). This was a local day camp in Queens that I attended for four years, when I was 12, 13, 14, and 15. It's a co-ed camp, but to tell the truth, I can remember very little about the boys except that they sat on the opposite side of the room from us every morning and in the late afternoon. My diary (we didn't call them journals back then) is filled with the pains and joys of being with other girls — who will be my "buddy" this week?, who will I bunk with when we take our monthly trip to a dude ranch?, my rationalization for why it was OK for



Nancy, my best friend, to sit with Wendy on the bus — and with being around the counselors — the time I talked to Maxine until 3 a.m. at the dude ranch, the day Sharon and Susan told me they thought of me like a sister.

Come Out Smiling, a book that recounts one summer at camp in the life of 14 year old Jennifer Mandel, brought all of this back to me. Written in the first person from Jenny's point of view, it manages to catch many of the nuances of feeling that young girls experience when dealing with sex, sexuality and independence. The particular problem here is how Jenny will handle the fact that her favorite counselor, Peggy, who she admittedly has a crush on, is involved in a lesbian relationship with Anne, another counselor.

The setting, Camp Sacajawea (remember the Indian woman who guided Lewis and Clark?), is guaranteed to make you smile. It's run by Miss Tess, a seventy year old feminist, who strongly believes that liberation can only come about by instilling a sense of fierce competition and fairness in young girls. Miss Tess is believed to be an old maid. Jenny wonders if she's still a virgin. However, we later learn about Miss Geraldine, the nurse who runs the camp with Miss Tess. Although everything is tres discreet, we now know that Miss Tess does not sleep alone in that big bed in the main house.

The girls are constantly lectured about the ability of women to achieve. Although they make fun of Miss Tess, you can tell that her attempts to boost confidence are highly successful and that the girls are fascinated by her identification with American Indian culture.

Author Elizabeth Levy chooses to depict an age at which girls are sexually aware, but uncomfortable. Because Jenny and her friends are seniors, they covet their privileges of freedom and demand respect from younger campers and from counselors. But they are terribly insecure, lying about how far they have gone with boys, underestimating their popularity with other girls, yearning for approval from those they admire. They are caught between childhood and womanhood. They are afraid of or unimpressed with boys but seek them out in order to appear "experienced" or even "normal." They worry that having a crush on a lesbian counselor will mean that they are lesbians.

Levy deliberately keeps the girls pre-sexual. There is no telling which of them will turn out gay or straight. It's almost as if she were keeping that variable neutral in order to present a clearer picture of a young teenager's response to lesbianism. We cannot make the easy assumption that Jenny and her friend Marcie fear

Continued on Page 6



Together and Apart

COUPLINGS: A Book of Stories

by Richard Hall
Grey Fox Press, 1981
185 pp., \$5.95

Reviewed by Rudy Kikel

In a recent essay in the *Advocate*, which deserves to be included in any future anthology of gay and lesbian "manifestos" ("When We Were Young and Radical: An Assessment of the Past," June 25, 1981), Richard Hall suggests a second thought in response to the one proposed by the formulators of our "liberation" rhetoric — that we are not "free." His second thought — which may come as a breath of fresh air or a cooling wave to those of us "confused about the choices awaiting us in the bars, baths, discos, and resorts" — is that "many of us may have more freedom than we know what to do with." The essay concludes by warning us against what William Blake refers to as "single-vision" — in our case, the proposition that the solution to a problem must be political when the problem may be existential, nothing less or smaller than life itself. The essay confirms, that is, what even Hall's tenure as *Advocate* Books Editor confirms (even working for a mainstream gay publication, if there ever was one, he has been painstakingly sensitive to an often overlooked gay small press); his feeling for two sides. Or as he says of himself in the Introduction to this collection of his wonderful short stories: "Doubleness is central to my vision."

Hall explains, "At the root of each story is a pair, male or female, struggling with, for or against their bond. I am concerned with the suffering that arrives on our doorstep in the shape of a friend, a lover, an ex-lover." And these stories are about equally divided between those in which people separate, realizing that on some level they have never been together, and those in which people come together *again*, realizing that on some level they have never been far apart. Each story involves bringing profound perceptions to the mental surface, and turning insight into art. But doubleness is pervasive in this book; the fiction is informed in deep ways by Hall's second thoughts; and he is fully justified in thinking aloud "that none of these stories is as simple as I have described it and that . . . each rises from needs deeper than mere ideology."

Many of the stories come equipped with an added dimension — that of myth — provided them by analogy with legends (of King Midas, Pinocchio, Zeus the Thunderer) or by on-going idiom, of the "bad penny" in "The Bad Penny." In "The Taste of Spring," the only story concerned directly with lesbian experience, watercress leaves ("calling, notifying me it has survived the winter") become a poetic symbol of a heroine's powers of endurance as an older woman).

Hall writes three pastiches in which selected premises from Mann's *Death in Venice*, James' *The Aspern*

Papers, and Conrad's *Heart of Darkness* (those great masters' flawed or incomplete first thoughts!) have been corrected or reversed. In the most powerful of these, "Colors," the Manhattan dockstrip leather scene is envisioned as cold, mechanical, deadly, and even Satanic — a heart of darkness, indeed, pervaded by the mores and manners of white, male, mainland America. We can always discount the vision, however — for the narrator of Hall's story-within-a-story is Jose Antonio, an aging, alcoholic resident of a "grubby little coastal village" in Puerto Rico, who purports to have lost his lover years ago to New York night life. "Perhaps he fabricated the whole tale, or perhaps I dreamed it in that bamboo grove in a dark and forgotten corner of the world," we are told by the man to whom Jose, like Conrad's Marlow, tells the tale. This is after all a Conrad pastiche; first thoughts are allowed to coexist, even at our peril, with second ones. We are asked to judge for ourselves "how much, if any" of what we hear "is true."

In a sense, each of us is double: each of us is separated from possibilities just beyond a pale. It may be the ultimate paradigm of gay existence — Richard Hall would remind me, I suppose, that it is the ultimate paradigm of *all* existence — for us to have separated parts of our selves form other parts in the interest of survival. "The Boy Who Would Be Real" is a fable about separated parts. Its main character has been told by his father: "For Christ's sake, why can't you be a real boy?" We follow Warren as he passes through school and into New York City gay life and psychotherapy in the pursuit of his "reality." Only in discovering "that he had always been real," is he finally able to make a home for the self from which he has had to suffer alienation.

"The Boy Who Would Be Real" may be the model for all the stories here — stories in which selfhood or self advancement is deferred. And often deferred possibilities present themselves as persons close to oneself. In "The Household God," destined to be a small gay classic, Albert, the narrator, and his lover Scott, Hall tells us had taken a trip to Athens in the hope of perhaps altering the conditions of a life mired in domesticity and material comfort. The trip was unsuccessful, thinks Albert. To us, as readers, it seems to have been very successful — in suggesting to him a vigorous if violent new stage, under the aegis of classic mythology, onto which the lovers might have lifted their relationship. Instead of *claiming*, as the therapists say, their new feelings, the lovers return to America, and Albert secretly contacts a dating service he hopes will put him in touch with a friend who can share his just unearthed "special tastes," which he seems embarrassed to speak of:

I want a partner who will be my opponent. I want to struggle with him until we arrive someplace we've never been before. I think a certain kind of anger can turn you into a god.

Why We Feel Anxious . . .

MINORITY STRESS AND LESBIAN WOMEN

By Virginia R. Brooks
D. C. Heath & Company
Lexington, MA, 1981
240 pp., \$22.95

Reviewed by Signe Dayhoff

Lesbian women are a double minority." That is, they represent two categorical ascriptions of inferior status in our society: one on the basis of sex; and one on the basis of sexual orientation/preference. As a result of this double whammy, lesbian women tend to be excluded from the world of the majority or "in-group" both economically and socially: economically because they are women; socially because they are non-heterosexual.

This means exclusion from or unequal access to the social and economic rewards in the society, enforced by negative sanctions which create stress and conflict. The premise of *Minority Stress and Lesbian Women* is that the stress exists but can be mastered; and further that it needs to be mastered for the lesbian woman to see herself and be seen as a positive psychological, social, cultural, and political entity.

The text begins with a review of the various explanations of lesbianism (biological, psychanalytic, socializational, and sociocultural) and research findings to support the assertion of their inadequacy or fallaciousness. The theory of stress is discussed with the area of minority stress explored in detail. This exploration covers the possible situational and individual characteristics which appear to be key factors.

To test the conditions under which lesbian women perceive stress, Brooks analyzed questionnaires from 675 lesbian female respondents. Her sample can best be described as: 30 years of age or younger, white, never married, no children, highly educated, middle class, self-supported, not a member of a homophile organization, and not indigenous to California. This was the modal pattern.

Stress was measured by three components: 1) hospitalization for "mental illness"; 2) drug usage, past and present; and 3) having felt suicidal or having attempted suicide. Other possible consequences of minority stress were measured by "deviance" behavior: 1) having illegal sources of income; and/or 2) having provided sexual services for monetary gain ("prostitution"). Changes in stress level were measured by decrease in drug usage.

The purpose of this correlational study was to assess the relation of selected variables (socioeconomic status, public visibility, disclosure, age, feminist exposure, and minority reference group) to perceived stress and deviant activity. There was no control group of non-lesbian women with which to compare the lesbian findings.

The results indicated that lower socioeconomic status tended to have high stress and deviance scores. Here socioeconomic status was defined as one's educational level and occupation. Unfortunately, the study was "not able to identify components of status" which produced the most stress. It would have been informative to compare the stress patterns lesbian and non-lesbian — if there had been no significant statistical difference between them, it might have suggested that *femaleness* rather than socio-sexual preference is the basic stress producer. If a significant difference were seen between the two groups, with higher stress and deviance scores for lesbians, then the hypothesis that double minority status increases negative impact would tend to be supported.

It was found that self-assessed higher public visibility of lesbian women is a stress-producing component of lower-class status, though not exclusively. That is, two and one-half times as many lower-class respondents perceived themselves as "high visibility" as compared with upper- and upper-middle class respondents. Self-perceived visibility was not found to be related to deviance; however, high disclosure was. This suggests that where there is limited access to success by legitimate means (as a result of disclosing their lesbianism) the deviant response tends to appear, varying according to the availability of the illegitimate means.

Stress scores were not found to increase with age. It had been assumed that older lesbian women would

Throughout his book Hall is not squeamish about subjects like hustling, boy love, or S/M — indeed, any passion that assists in the making up of the self — not as squeamish as some of his characters are until they learn that "Love was simply another gift you gave yourself." But he wants us and them, as Walter Pater says, "to be sure it is passion — that it does yield you this fruit of a quickened, multiplied consciousness" — second thoughts, that is, not just first obsessions.

Finally, in the two stories which are my favorites, duplicity, informs structure: the double take is our appropriate response. "The Prisoner of Love" would seem to appeal by means of its striking, satirical portrait of Martin, the gay radical who "lived, breathed, defecated the Movement." Why has the narrator, who has a small income that permits him to indulge a "natural laziness," invited the righteous and penurious Martin to

have accrued greater hostile social experience over their lives and would, as a result, feel more stressed. However, with increased age may come higher socioeconomic status and higher income level which tend to reduce stress scores. (These correlations of increased age with higher status and income were found in this study.) Another factor which may have influenced the negative finding is that only nine percent of the sample were over 40 years of age. There may not have been sufficient data for comparison. Moreover, there is an alternative explanation. It may be that younger women coming to grips with their sociosexual identity are doing so at a time of considerable stress, when they are establishing their peer group, going to school, looking for their first job, seeing themselves as individuals and adults, perhaps rebelling against the "establishment."

Viewing women in general and lesbian women in particular as a reference group was seen to be correlated with decreased stress scores; while exposure to feminism was not. The feminist exposure finding only approached statistical significance. Brooks suggests that this could "reflect the fact that the measure represents the effects of feminist exposure on women in various phases of resocialization into the feminist identity." That is, developing a feminist consciousness may involve recognizing the basis of the "personal problem" as being the result of the sociocultural phenomenon and coming to grips with it in stages. It may also be that since a definition of "feminism" was not presented in the questionnaire, there was no common frame of reference for the question. Respondents were free to interpret the term and this may have biased the results.

Following the discussion of the study's findings, the text looks at stress in greater detail. It addresses areas of: 1) coping resources (effective coping depends on a combination of self-esteem, intrinsic reward system, and external resources, such as economic support); 2) identity



conflicts (individual vs. stereotype); 3) intragroup differences (class as a variable in behavioral norms); and 4) social disclosure (anxiety and fear of non-disclosure vs. potential negative consequences of disclosure). The book's orientation tends to be clinical. It seeks to identify problems and suggest a therapeutic regimen for them.

Brooks emphasizes that mastering minority stress (presupposing that it can indeed be mastered) requires progression through a number of stages. First, at the psychological level, the lesbian woman creates a self-redefinition and self-acceptance. Next, at the social level, she identifies positively with her reference minority group. At the sociocultural level, she joins collective efforts toward equality. And finally, at the cultural level, she expands her striving for equality to all minorities. This self-actualization and political-reality approach suggests that social reform can only occur for any minority.

Continued on Page 6

Puerto Rico, where he introduces him to a hustler, whose way of life Martin can little approve? The answers that suggest themselves are dark ones. But the narrator's *real* reason surprises even himself — and will delight Hall's readers.

Again, in a "Touch of Fat," every ironic indication is that Frady has misjudged himself, his ex-lover Tom, whom he meets in Puerto Rico for a vacation together, and the possibilities of ever piquing Tom's interest in reviving their now dead sexual friendship. The story's climax takes place in bed — in a scene that is a model of accurate telling and delicate feeling — or, rather, it fails to take place there. But Hall snatches victory from the jaws of defeat, in an emotional denouement I won't disclose. Suffice it to say that where there had seemed to be singularity only — people apart — once more there were two who were one.

Book Review • Gay Community News • September • Page 5

Breaking the Wall of Silence

BLACK LESBIANS, an Annotated Bibliography

Compiled by J. R. Roberts
Foreword by Barbara Smith
The Naiad Press, Inc., 1981
P.O. Box 10543
Tallahassee, FL 32302
Photographs, indexed
93 pp., \$5.95

Reviewed by Catherine Joseph

Well, Black Lesbians, we've finally arrived. In the past we've had to depend upon an informal network of sometimes mind-boggling proportions to get the word out about us, to receive news about Black lesbian happenings and goings-on, and to spread the word about us. It was a curious collage of pick n choose; hither, thither n yon (yawn) that left much to be desired. Now, at last, we have our own concise and comprehensive annotated bibliography. This landmark book is a compendium of sources of information that validates and records our experiences, our lifestyles, our controversies and our past. Split up into seven alphabetized and numbered sections this book is a self-affirmation of who we are, where we came from and where we are headed. Browsing through the more than 300 entries one is struck by the fact that we can now hold in our hands conclusive and incontrovertible evidence that we do exist and that we are busily defining ourselves in our own voices. Reference data from across the United States gives us a sense of the socio-economic, political, and cultural forces that bind us together. Because this book is a compilation of all available data about Black lesbians I was greatly appreciative of the annotations that followed each entry. Each source gives a brief description and explanation of the article and sends out little flashes when the images of ourselves are less than positive or are not fully realized or were set down by those of us who would deny us access to our full identities. This book also nudges us to uncover and detail the countless number of women's lives that have yet to be documented. In an historical sense, one gets an idea of the main issues affecting Black lesbians throughout the U.S. and what tools and devices we might use in order to effectively maintain an open dialogue with other



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**PAGE 2: PERSONAL HYGIENE - WASHING
THE SEXUALLY ACTIVE MALE**

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

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Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

**PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND
DISEASE PREVENTION FOR MALE AND FEMALE**

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

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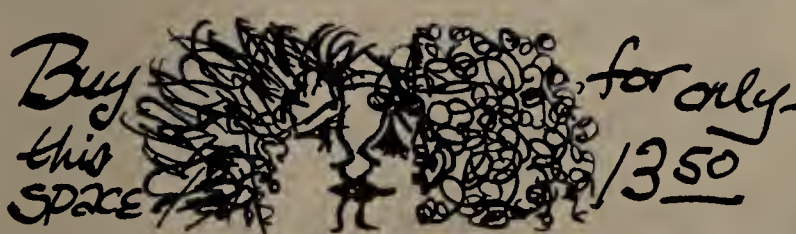
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Continued from page 6

This international perspective was unique to contributions by Third World women and vital to the magazine. Setting our feelings and experiences in the context of political struggles and the oppression of groups of people is an essential step in building a political movement that embraces the concerns of all people.

Hattie Gossett's "Intro and Ten Takes, A Satire," is a good example of a work that illuminates broad political connections. It satirizes an HEW report that notes rising impotence among black men. The "...Ten Takes..." are ten responses to the report as given by a black man, a black woman, a group of white women who have had relationships with black men, a good ole boy, a spokesman for the government, and several others. Through these responses Hattie exposes the effects of white racism on black sexuality, sexism within the black liberation movement, and connections between militarism and racism, also suggesting how these political situations are experienced by individuals.

Other pieces about racism and sex include: "I Hear Voices But See No Faces," by Vickie M. Mays, which explores the effects of racism on woman-identified relationships between Afro-American women; "Sexual Imperialism," by Rekha Basu, which describes how Indian women are harassed when trying to enter Britain; and "A Herstorical Look at Some Aspects of Black Sexuality," which traces the effects of racism on black sexuality from a time before enslavement to the present.

Editorials, like the one quoted above, were distributed throughout the magazine. Their purpose was to air individual collective members' satisfactions and dissatisfactions with the product and its making. A few editorials cited concrete issues whether to include articles on reproduction and teenage sexuality as points of disagreement, but in no case was the nature of the conflict clarified or elaborated. In general, the editorials were vague and polite. This is unfortunate since explicit, constructively critical editorials could have facilitated the heated discussions that the SEX ISSUE is likely to stir. The editorials fall short of their potential, but the collective made another decision that should aid thoughtful debate. Beginning with the next issue there will be a letters column. People with strong feelings and opinions about the issues raised should be sure to write in.

The articles I've discussed represent only a small portion of SEX ISSUE. There are many other interesting articles, among them; Helle Thorning's "The Mother-Daughter Relationship and Sexual Ambivalence," which discusses the fear many women experience in taking responsibility for their sexual pleasure, and traces the fears origin to the mother-daughter relationship; Mary Winston's personal account of "A Father's Influence on the Sexuality of a Young Woman," which describes how being sexually harassed by her father effected her sexuality; Sandi Fellman's photo essay about the prostitutes at Mustang Ranch; and another personal account by Seph Weene, describing her jobs as a stripper.

The overall message of *Heresies'* SEX ISSUE is that there is great variation in sexual experience and practice within the women's communities. The emphasis is not on right or wrong sex, but on exploring and accepting our sexual desires and understanding the social conditions that created them. Politically, *Heresies'* 12 marks a giant step forward for the women's movement. If we develop the progressive sentiments put forth in SEX ISSUE and incorporate them into our political movements, we just might shake loose the foundations of sexism. And wouldn't that be a turn on!

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fchc—16 haviland street, 267-7573
a to zoo—prudential center, 536-4995
janet t. cormier—52 hereford street, 266-0300